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travellers would have to cross the Kárákoram mountains; but as *Tsu-ho* is stated to have been only 1,000 li (about 166 miles) from *Su-le* (or Kashgar), it is clear that Fa-Hian must have followed the western route. This is more distinctly proved by the Chinese identification of *Tsu-ho* with *Chu-kiu-pho*, which was exactly 1,000 li to the westward of Kotan. *Tsu-ho* was therefore midway between Kotan and Kashgar. Klaproth identified it with Kukeyar, and he is probably correct. From *Tsu-ho* the pilgrims proceeded to the south, and over the *Tsung-Ling*, or "Onion Mountains." From [132] Kukeyar to Ladák the road lies to the south over [132] the Kárákoram mountains, which, even as high as 17,000 feet, are covered with wild leeks, thus justifying the Chinese name of *Tsung-Ling*, or "Onion Mountains."* To the westward of *Kie-chha*, at one month's journey, was *Tho-ly*, or (as it is written by Hwan-Thsang) *Tha-li-lo*, which is an exact transcript of Darel, one of the Dardu districts on the Indus; and which Hwan-Thsang places to the westward of *Po-lu-lo* or Bolor, that is, the modern district of Balti. As Darel is just one month's journey from Lé, the district of Ladák corresponds exactly in geographical position with the ancient kingdom of *Kie-chha*.

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3. But the other details, recorded by Fa-Hian, seem to place this identification beyond all doubt. The country was "mountainous, and so cold that no grain but corn ever ripened," which is exactly the case with Ladák.

● [778] *Kie-chha*, moreover, possessed a stone vase of the same colour as Buddha's alms-dish, besides a tooth of Buddha.

* I owe this fact to Dr. Thomas Thomson, my brother Commissioner on the Tibetan frontier, whose spirit of enterprise carried him to the top of the Kárákoram pass.

INTRODUCTION.

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Now, one of these relics (the alms-dish) still exists in a temple to the north of Lé. It is a large earthenware vase, similar in shape to the two largest steatite vases extracted from the Bhilsa Topes.* But Ladák also possessed a tooth of Buddha, which was formerly enshrined at Lé in a *dung-ten*, or solid mound of masonry similar to the Topes of Bhilsa and of Afghanistan. The *dung-ten* still exists, though ruinous: but the holy tooth is said to have been carried away by Ali Sher, of Balti, upwards of 200 years ago, when Ladák was invaded and plundered by the Musalmáns of the west, who, most probably, threw the much-prized relic contemptuously into the Indus. At any rate, it has never since been heard of.

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4. Lastly, the name of *Kie-chha*, and the designation of the people as "men of the snowy mountains," both point unmistakably to Ladák, which is still known as *Kha-pa-chan*, or *Kha-chan*, "abounding in snow," or Snow-land, and the people as *Kha-pa-chan-pa*, or *Kha-chan-pa*, "men of the snowy land."†

5. In the *Cesi* of Pliny, and in the *A-khassa regio* of Ptolemy, I believe that we have the earliest mention of Ladák. Of the former Pliny‡ says, "hos includit Indus montium coronâ circumdatos et solitudinibus." This description is literally true of the people of *Kha-pa-chan*, or Snow-land, whose whole country lies along

* By Lieutenant Maisey and myself. See my account of the opening and examination of "The Bhilsa Topes, or Buddhist Monuments of Central India," printed for Smith, Elder, & Co. (1853).

† *Kha*, or *Kha-pa*, is "snow," and *chan* means "full." Perhaps Náser-ud-din Kabáchah, who reigned in Multan and Sindh, and afterwards disputed the empire of India with Altanish, was a Ladáki. Ptolemy's *A-khassa regio* is no doubt *Kha-chan-yu*, "Snow-land," or Ladák.

‡ Plin. Nat. Hist. vi. c. 20.

133⁺ the 16th December, Trebeck* found the depth of water
491 from one to three fathoms. Assuming twelve feet as the
average depth in December, and the rate of the current at
2,400 feet per hour (the same as at Srinagar), the winter
discharge of the united streams of the Behat and Sindh
rivers will be 2,480 cubic feet. At Baráhmula† the dis-
charge is most probably not more, as the waters of the
Loláb river may be supposed to supply the great loss by
evaporation on the Wular lake.

133⁺ From Baráhmula to Mozafarabad, the Behat pursues
an easterly course for 100 miles. The total fall between
these places is 3,800 feet, or thirty feet per mile; and the
character of the river entirely changes from a placid and
sluggish stream to a raving torrent. Below Tattamula,
and about sixteen miles from Baráhmula, the rocky cliffs
rise almost perpendicularly from the river to a height of
300 and 400 feet; and in some places that I noticed, the
bare steep cliffs were not less than 800 feet above the
stream.

As the height of the Behat, near Tattamula, is about
5,000 feet above the sea, the whole of Kashmir must
have been submerged by the waters of the river, before
the wearing down of these cliffs.‡ The level of the
Kashmirian lake would have been about 5,800 feet above
the sea, and from 50 to 100 feet above the Karewahs,
or isolated alluvial flats now remaining in Kashmir.

* Moorcroft's Travels, II. p. 220.

● 778 † This name is properly *Varáha-mula*, the Boar Avatar's spring.
The *Varáha Ganga* is now a dry hole, fifty feet long, thirty feet broad,
and twenty feet deep. The spring has become dry, but the place is
still esteemed holy.

‡ As Tattamula (*Sanskrit*, *Tapta-mula*), the "hot spring," may
indicate volcanic action, the immediate cause of the bursting of the lake
may have been the sudden rending of the rock by an earthquake.

X.—THE BYÁS RIVER.

- 133^x The Byás is perhaps the best known of all the Panjáb rivers, from its source to the foot of the hills below Mirthal. Its Sanskrit name is *Vipása*, from which the
- [778] Greeks made Hyphasis and Bibasis. The common name of Byás is derived from the small pool at the source of the river, which is called Vyás Rikhi or Vyása Rishi. This sacred spot is situated in the Rotang pass, at the head of the Kullu valley, in N. latitude $32^{\circ} 25'$, and E. longitude $77^{\circ} 10'$, at an elevation of 13,000 feet above the sea. For seventy-five miles the river flows nearly due south past Sultánpur, the capital of Kullu, to the village of Larji, where it is joined by two large tributaries,—the Sainj and the Tirthan. Above this it receives the Parbati and the Gomati rivers from the east, besides
- [491] many smaller streams. The Gomati is fordable with difficulty, but the others can only be crossed by bridges. The Sainj has a course of about fifty miles, the Parbati and the Gomati of forty miles, and the Tirthan of thirty miles. From the source to Larji the fall is 9,400 feet, or 125.3 feet per mile. From Larji the Byás sweeps suddenly to the westward through a narrow chasm in the rocks several hundred feet in depth. The stream is deep and rapid, but before the wearing down of this cleft the whole of the lower part of the valley must have been submerged. From Larji to Mandi the distance is not more than twenty-five miles, while the fall is 1,000 feet, or forty feet per mile.

The Byás continues its westerly course through this narrow channel to Mandi, above which it receives the Ul river from the north, and the Sukhet river from the

goat is paid by the hair itself, which is manufactured 236 into coarse blanketing for tents, and twisted into ropes. But the hair of the wild goat is short, wiry, and coarse, and the cost for picking is charged to the price of the Tus, or fine wool. Moorcroft says that neither the domesticated shawl-goat, nor the Vigogna,* furnishes a wool so full and rich to the feel, nor has so fine a material ever yet graced a British loom.

The frequent occurrence of ibex-horns on the temples 778 ● of Kanáwar, Láhul, and Chamba has often suggested to me the idea that a similar religious feeling amongst the Greeks may have prompted the dedication of real ox-skulls, perhaps of animals that were slain in sacrifice, in the ancient Hellenic temples. In process of time, when the rude posts became Doric pillars, and the rough ends of the sloping beams were carved into triglyphs, the real ox-skulls were supplanted by their sculptured representations, which afterwards adorned the metopes of the Doric frieze. At least it seems difficult to account for their frequent representation on any other supposition.

The *Shu* or Tibetan stag has been described by Mr. 136 Hodgson† from a specimen obtained near Phári, in Tsáng, the central province of Tibet. A second specimen was procured from the district of Chúmbi, to the south of Phári, where the country is more wooded and less arid than most other districts of Tibet. In 1839 I procured a most magnificent pair of stag's horns from the upper glens of the Lidar valley, in Kashmir; and in 1847 I obtained a second but smaller pair from the same valley.‡ The former pair had six snags on each horn, and was

* Transactions Roy. As. Soc. I. p. 53.

† Journal As. Soc. Bengal, XIX. p. 466; and XIX. p. 518.

‡ See Plate VIII.

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These details may appear trifling, but they are really of great value for the illustration of Indian Buddhism. In some of the topes or Chaityas, near Bhilsa, Lieut. Maissey and myself found both precious stones and precious metals deposited with the relics of Sáriputra and Maha Mogalána, the right and left hand disciples of Buddha. On some of the relic-boxes we found inscriptions giving the names and patronymics, and occasionally the titles, of the holy men whose relics were enshrined. These short epitaphs are still used in Ladák, where they are called *Dur-chang*, or tomb-inscriptions.

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In the lofty districts of Rukchu and Chang-thang, where no wood is procurable, and where burning with the Tibetan furze would be a tedious operation, the bodies of the dead are always exposed on hills to be eaten by vultures and wild dogs. Trebeck* states that the faces of the dead are covered when thus exposed; but my informants, both at Rukchu in 1846, and at Hanlé in 1847, were silent on this point. The Hanlé hill was literally covered with bones, from amongst which I obtained the skull and pelvis of the most perfect skeleton.

In Great Tibet the bodies of the dead are cut into small pieces by professional corpse-butchers, or pinkers (*découpeurs de mort*), and given to the dogs. This is called the "terrestrial funeral." The bones after being bruised in a mortar with parched corn are made into balls and thrown to the dogs and vultures. This is the "celestial funeral;" and these two are considered the most fortunate modes of disposing of the dead.†

* Moorcroft's Travels, II. p. 49.

† Nouv. Jour. Asiatique, tom. iv. 1829, pp. 254, 255, Father Hyacinthe's translation from the Chinese.

then returned to the capital to make preparations for 175
the invasion of Yarkand by the Nubra road. On
hearing of his intentions, the chief men of Nubra at
once waited upon Chovang at Lé, to tender their sub-
mission, and a trustworthy officer was despatched
to receive charge of the district. After this, Chovang 651
imposed a yearly tribute of one hundred golden *tillas** 176
upon the landlords of *Kukiwála*, and upon those of
Rudoñ a yearly tribute of 207 golden *tillas*, besides
one horse and ten unicorns.† He also levied a con-
siderable sum from the neighbouring districts.

Having acquired a large sum of money by these 175
conquests, Chovang Namgyal resolved upon erecting an 778 ●
image of Buddha, under the name of *Sankya-Bidung*,
or the "replete with extreme holiness." When the
image was finished, all the people assembled to make
their offerings, and a great feast was celebrated upon
the occasion. Some time afterwards, about A.D. 1600,
when he was meditating the erection of other images,
he was prevented by death, and having no children, he
was succeeded by his brother.

The new king, named *Jámya Namgyal*,† upon his 175
to the N.W. of it. The ambitious Chovang therefore would seem to
have aspired to the conquest of *Ngári*, and of *Balti*, as well as to that
of *Ladák*. But the historian has most probably dignified some success-
ful plundering expeditions with the name of conquests.

* A *tilla* is worth about six rupees. The proper name for the gold
coin is *sir-jao*, or a golden *jao*.

† In the original, *bSe-ru*, an animal with one horn. *Oedma de Kőrös*
calls it a kind of deer (see Dict. in voce). Klaproth has a long note
upon this animal (see Nouv. Journ. Asiat. tom. vi. pp. 229, 230, 231).
He states that Mr. B. H. Hodgson's *Chiru* of southern Tibet is the
same as the *Seru*; of which I think there can be no doubt. Mr. Hodgson
himself assigns the animal to the "open plains of N.E. Tibet," but he
has published no description. See Journ. As. Soc. Bengal, IV. p. 522.

‡ *hJam-dVyangs*, "sweet harmony."

175 unfinished. His reign probably extended from A.D. 1600 to 1620.

Jámya was succeeded by his eldest son *Singgé Namgyal*, who, feeling emulous of the military fame of his uncle *Chovang*, began his reign by conducting an expedition into the districts of *Gugé*, *Kiprok*, and *Tipichangyap*, from which he carried off many cattle and other property of the zamindars. During his reign a monk, named *Staktshang-Raspa*, who had travelled through *Gyagarnag*, *Urgyan*, and *Kháché*,* arrived at the village of *Tamosgang*,† in Ladák, where he made and consecrated an image of Chamba.‡ To this image he attached five monks for the performance of daily service, and having seen the complete establishment of the worship, he gave away in alms all that he possessed and departed.

175 After this Ahmed Khán, the chief of Balti, with the assistance of Jehángir Shah, invaded Ladák with a very large force; but *Singgé Namgyal* having collected his own troops to oppose them,§ the invaders were defeated

163 * *rGya-gar-nag*, literally the "white and black plains," that is, India and China. *U-rgyan*, the country of mixed races, perhaps the Indo-Persian district of *Udyána*, and the valley of the Kábul river. *Kháché*, Kashmir.

† *gTang-mo-gang*, on the right bank of the Indus below Lé. It is now the most populous village in Ladák.

‡ *Byams-pa*, pronounced *Chamba*, the "Clement." This saint is now very popular in Ladák. He is the future Buddha, MAITREYA.

§ Jehángir reigned from A.D. 1605 to 1628. The defeat of the Baltis may therefore be placed about A.D. 1625. This defeat is confirmed by the chronicles of Skardo, which (according to Vigne, *Kashmir*, II. p. 253) refer the loss of Ladák to the reign of Ahmed Khan, the son of Ali Sher. The subsequent invasion of the Lhásan territory probably took place in 1630. It is at least certain that these events could not have occurred later than 1630-1635, because in 1640 the celebrated and

western districts of Purik, Suru, and Hembabs. He 175
 began his reign with a display of great zeal in the cause
 of religion by constructing a large image of gold and
 silver in the village of Shé.* He also built a lofty
 tomb with a pinnacle of gold and silver, to the memory
 of his father, and constructed a wall around the mo-
 nument of his mother. He erected temples at Zanskar, 778 ●
 Pushbuz, and Tumnuz, each at a cost of Rs. 10,000.
 In the fort of Lé, also, he set up an image of
 Chandra,† and appointed several priests for the per-
 formance of daily worship. In the same place too
 he consecrated a silver image of Chanrazik, the god
 of the dead.‡

The appointment of *Shakya-gya-cho* to the post of 175
 chief minister having produced a revolt in the district
 of Purik, the minister with a large force marched in
 person to Kharbu, where, having seized the principal
 officers, he returned to Lé and imprisoned them in the
 fort of Hemis. About a year afterwards the people of
 Chigtan, Shako, and Söd,§ rebelled against the govern-
 ment. The minister was again despatched to quell
 the disturbance, which he effected without any difficulty ;
 and *Thai Sultán*, the author of the rebellion, being

* This image, which still exists at Shé, has now lost all its gilding. It is a colossal copper figure of *Shakya Thubba*, or Shakya in a *squatting* posture. Shé is on the right bank of the Indus, a few miles above Lé.

† *lCham-hdré*. Moorcroft calls this image by the name of *Chamba* (*Byams-pa*, the "Clement"), but his description of it differs somewhat from the paintings of Chamba which I possess. (See Moorcroft's *Travels*, I. p. 343.)

‡ *Spyan-ras-rigs*, pronounced *Chan-razik*. It is equivalent to the Sanscrit *Avalokita* or *Avalokitesvara*, the "seen." This image is also described by Moorcroft, and most accurately (I. p. 342).

§ *Chigtan*, *Sha-rkar* or *Shako*, in the Suru valley. *Söd*, near Paskyum in Purik.

175 chair, which has been filled by a succession of abbots
793 down to the present day.

175 The earlier abbots or patriarchs were the following : *—

795	1. Tsong-kha-pa	...	...	born 1355 A.D.
				founded Gáhl-dán 1407
	2. Darma Rinchen	...	...	born 1417
	3. Gelek Paldan	...	...	" 1429
	4. Zhalu Lekpa	...	...	" 1436
	5. Logros Chhos	...	...	" 1448
	6. Baso Chhosgyan	...	...	" 1461
	7. Logros Tanpa	...	...	" 1471
	8. Mon Lampal	...	...	" 1478

Previous to the establishment of the *Gáhl-dán* chair by Tsongkhapa, there would appear to have been no great patriarchs, or head abbots, of the Lamaic priesthood; but the principle being once established, the
554 attainment of this rank became an object of ambition,
795 and the great abbots of *Gáhl-dán* were soon eclipsed by
175 the superior piety, greater learning, and more active zeal of the abbots of *Tashi-Lhunpo*.† But the fame of Tsong-
[76] khapa was confirmed. He had established the annual feast of "intense supplication," which is still observed, and had originated the great sect of *Gelukpa* (the virtuous), which are distinguished from the older sects by a yellow dress. This sect is now the most numerous in Tibet, and both the *Dalai Lama* of Lhasa and the *Tashi Lama* of Tashi-Lhunpo belong to it. Tsongkhapa's
• [77] memory is still venerated throughout Tibet. Pictures of him are hung up in all the temples, and the holy impressions of his hands and feet are said to be preserved

* Csoma's Chronology. Grammar, p. 181.

† *bKra-shis-Lhun-po*, the "mass of glory." It is pronounced *Tashi*, and is a very common man's name. *Lhun-po* is the English word "lump;" and the Greek *O-λυμφο-ς*.

000 Catholic watches might not be invented for the perpetual revolution of pater-nosters.

V.—RELIGIOUS BUILDINGS—IMAGES.

346 The principal religious edifices are the following :—

1. *Gonpa*, or “monastery.” This word signifies a solitary place; because monasteries were originally built, according to the directions of Sakya Muni, far from the bustle and disturbing influences of cities. The monasteries have already been described. Convents are only separate monasteries walled off from the rest of the buildings. Both are called *chhos-né*; but the common term is *gonpa*.

346 778 2. *Lhákhang*, “God’s house or temple.” All the temples that I have seen consist of single rooms, square and unadorned outside, and filled with images and pictures inside. The images are generally about half life-size, made of unburnt clay and painted. In the larger temples the images are of metal and of colossal size. A temple is also called *Tsang-khang*, or “holy house.”

346 3. *Lábrang*, a “lama’s house.” Where no monasteries exist, the lamas live in separate houses. I mention this because Alexander Gerard supposed that the *Lhá-khang* (God’s house) was the same as the *bLá-brang* (lama’s residence).

346 778 4. *Chhod-Ten*,* in Sanscrit *Chaitya*, an “offering-receptacle.” This is properly a dedicatory building or pyramid erected in honour of Shakya Thubba, or of some one of the holy Buddhas or Bodhisatwas. It is

* *mChh d-rTen*, sometimes pronounced *Chhorten*.

sometimes called *Chhos-ten*, or the "holy receptacle,"³⁴⁶ but the proper name is *Chhod-rten*, the "offering repository,"⁷⁷⁸ because offerings are made to the shrine. The figure in the accompanying plate* is taken from a wooden model in my own possession. The basement, which is square, is surmounted by four steps, on which stands the dome or principal part of the edifice. Originally this was a plain hemisphere, but the form was gradually altered until it assumed its present shape of an inverted and truncated cone. The dome is surmounted by a lofty pinnacle, crowned by the holy emblem of *Chhos-Konchok* (or *Dharma*). This symbol is a monogram formed of the four radical letters (in old Pali) which represent the four elements; and the whole is typical both of the material frame of man, and of the material universe.† The radical letters are *ya*, air; *ra*, fire; *va*, water; *la*, earth; to which is added the letter *s* for Mount Sumeru. The pair of eyes delineated on the basement show that this *Chhod-Ten* was dedicated to the supreme Buddha, *Sangya-Konchok*, the "eye of the universe."

5. *Dung-Ten*, a "bone-holder," or relic-repository. This is the genuine *Stupa*, or tope of India, prepared for the reception of a relic. It is a funeral building or pyramid, erected either over the corpse of a lama, or over the ashes of a king or person of consequence. It is similar in shape to the *Chhod-Ten*. The deposits usually placed in these mausolea have already been described.

* See Plate XXVIII.

† According to the Chinese, as quoted by Remusat (Fo-kwe-ki, c. XIII. note 6), the whole pyramid represented the "five elements;" but they are wrong, for it is only the pinnacle which is an emblem of *Dharma*, or the material elements. See my work on the *Bhilsa Topea*.

eighths in diameter. The lama is represented seated on ⁷⁷⁸ the ground, with his left hand in his lap and his right ³⁴⁴ hand raised in the attitude of teaching. The figure is gilt. On the back of the medallion is stamped the word *Tshá*, "medallion." The grand lamas are represented by more precious images of life-size. Two statues of the Tashi Lama, which Turner saw, were respectively of gold and of solid silver gilt.

The following is a general description of the images ⁷⁷⁸ and paintings of the principal Buddhas and Bodhisatwas who are worshipped by the Tibetan Buddhists.

Shakya-Thubba, or Buddha, is always represented seated. His right hand usually rests on his right knee, and his left hand in his lap, holding his alms-dish. In one picture, however, he is represented holding his alms-dish in both hands. His body is always coloured yellow, usually gilt, and his hair is short, curly, and blue. At the large village of Shé, near Lé, there is a colossal copper-gilt statue of Shakya Thubba of the following dimensions.

			Feet.	Inches.
Height of image, seated	...	...	37	1
Breadth across the shoulders	...	...	7	4
Breadth from knee to knee	...	...	12	0
Length of ear	...	...	4	3
Diameter of alms-dish	...	...	2	3
Circumference of throne	...	...	81	0

This image was erected by the Gyalpo Deldan Namgyal, about A.D. 1680.

Chhos-Konchok, or Dharmia, is represented seated. She has four arms, two raised in the attitude of prayer, the third holding a necklace or garland, and the fourth a lotus. Her colour is white.

Gédun-Konchok, or Sangha, is represented seated;

- 778 the right hand resting on the right knee, and the left hand holding a lotus.

Chamba, the future Buddha Maitreya, is represented seated with both hands raised, the fingers forming the *Pad-kor*, or lotus-shape. His body is yellow, and his hair short, curly, and blue.

Jámya, or Manju-Sri, is also represented seated, with his right hand raised and holding a flaming sword, and his left hand carrying a lotus. His body is of a yellow colour.

Chanrazek, or Avalokiteswara, is represented standing. His right hand rests by his side, and his left holds a lotus. His body is white.

Lagna-Dorjé, or Vajrapáni, is represented standing; his left hand empty, and his right hand carrying a lotus. His body is yellow.

Thunshak, or Amogha Siddha, is represented seated, with his left hand in his lap, and his right hand raised in the attitude of teaching. His body is green.

Grolma, or Tára, the Sákti or female energy of Amogha Siddha, is also green. She is represented seated, her right hand resting on her knee, and her left hand holding a lotus.

The Tántrika, *Vargchuk*, or Iswara, is a favourite subject with the Tibetan painters and sculptors. He is always represented as *Chan-sum-pa* (or Trelochana, the "three-eyed"). His body is usually blue, but sometimes red. His loins are covered with a leopard's skin, and a snake is generally wound round his waist. He carries either a *Dorjé* (vajra, or "thunderbolt"), or a sharp-cutting sword in his right hand, and is generally exhibited trampling human beings beneath his feet. He is also represented frantic with anger, his eyes staring,

his nostrils dilated, and his mouth wide open, while his whole body is surrounded by flames. Such is the male divinity of the Tántrists. 778

The Tántrika, *Todde-Phag-mo* (or Káli), is represented of a blood-red colour, with a garland of skulls round her neck. Her right hand holds the Vajra, or thunderbolt, and with her left hand she carries a cup of blood to her mouth. She is also represented as *Chan-sum-má* (or Trelochaná, the "three-eyed"), and is surrounded by a circle of flames. She carries a long sceptre surmounted by skulls and the holy *Dorjé*.

The Tibetan Lamas are unrivalled amongst Orientals as modellers in clay and workers in metal. A small medallion, about two inches square, which I possess, contains five figures surrounded by leaves and flowers of exquisitely delicate workmanship. It is formed of baked clay, but the edges are as sharp as if the work had been done by an European artist in plaster of Paris. Equally good is a figure of Shakya Thubba. 532

On the side of the road, between the hamlet of Styalbo and the village of Drás, there are two pillars of granitic mica-slate, which the people call *Chomo*, or "The Women," but which, I believe, have no connection whatever with Tibetan Buddhism, as the nearly obliterated inscriptions are in Kashmiri *Tákri*, and not in Tibetan characters. 778 532

The Eastern Pillar has one principal figure, a four-armed female, and two attendant females, one on each side, and each with one leg bent. They all wear necklaces, earrings, armlets, and anklets. On the pedestal are several small kneeling figures with their hands raised and joined together in attitudes of prayer. This

Eastern Pillar, called CHOMO, at Dras.



- 778 pillar is six feet nine inches high, one foot six inches
532 broad, and one foot thick.*

The Western Pillar has the same principal figure, also a four-armed female, with two attendant females on each side. This pillar is six feet high, two feet nine inches broad, and one foot thick.†

From the style of these figures, as well as from the nature of the alphabetical characters, I have no hesitation in stating my opinion that they are Brahminical statues erected by some Kashmirian Hindus. This opinion is strengthened by the fact that there is a third undoubted Hindu pillar standing close to them, which I believe to be a *Sati* pillar. On one side is sculptured a horseman, which is the usual emblem, placed on the pillar of a *Rajputni Sati*, to denote that her husband was a soldier. On the back of the pillar there is an inscription of eight lines in Kashmirian *Tákri*, which I am unable to translate satisfactorily. The words are the following :‡

Pra
Lokeswaram cha Maitré-
-yam pratishktántasram A-
-tabhavatumanya mativancapra
Adatharábha U (la)
(ndra ?)
Anúchaptakaye
gadrá
dram Alá.

* See Plate XXIX.

† See Plate XXX.

• Western Pillar, called GHOMO, at Drás.

• 178



adopted child behaves badly, the adoption can be set aside 597
and another child be adopted, unless the child which mis-
behaved has a child, in which case the young child is re-
tained and the misbehaving parent, or parents, is, or are,
turned out of the family. If after having adopted children, 593
a man's wife bears him a child, the adopted son and the 597
real son are considered brothers, the adopted son being 428
considered the elder brother. If the real son objects to
this, the family property is equally divided between the
adopted and the real son.

[4] ALTAR--hláto or láto the round heaps of stones erected on the 778
crest of a pass or the top of a mountain whereon horns are 782
placed and first fruit offerings offered up to the Hla or gods.

[5] ANGEL-- A Christian Missionary speaks of angels as konjok i 776
phóngia or God's ambassadors. A Tibetan not acquainted 779
with the tenets of the Christian faith would not understand
what was meant by the expression. Buddhists believe in
gods and goddesses and demons, but they have nothing
which corresponds exactly with our idea of "angel."
konjok is the great ideal divine principle having neither
form or feature. The good spirits or angels or minor
deities are called Hla (male), and Hlámó (fem.)--but see
under heading "Spirit."

[6] APRICOT-- chooli (fresh); phátíng (the dried apricots which 245
come from Baltistan and are far superior to the Kabul dried 439
apricots known in India as khoománi). The best apricots 251
come from Shigar just below Skardu. Large quantities of
dried apricots are exported from Baltistan to Ladák,
Chángtháng and Lhássa. Ladák is too cold for apricot
trees to fruit well, but there are a few good trees in Nubra
and at Saspul. Apricots are not dried in Ladák. The com-
mon small apricots of Ladák have frequently a bitter taste, 372
but the poor people value them, as an oil is extracted 245
from the kernels, which serves either as an oil for burning,
or for cooking purposes. The cost of apricot oil is almost
as much as that of kerosine oil. It is called "riseegoo i
marnak."

CENOTAPH--chhorten or chhotrtten. The word "chhorten" means "a receptacle of offerings" Mr. Jasche describes them as being "a sacred pyramidal building, of a form varying in different countries...they were originally sepulchres, containing the relics of departed saints, and therefore called "dung rten" afterwards they were erected as cenotaphs, i.e., in honour of saints buried elsewhere, but in more recent times they are looked upon as holy symbols of the Buddhist doctrine." In Ladák, a wealthy Buddhist builds a "chhorten" for himself, leaving in the upper part of it a niche wherein, after his death and cremation, his ashes and powdered bones are placed. The niche is then built up.

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[20] CHABA--chhaba. This is a corruption of "chhápa" meaning "tea man". The Leh officials speak of the Lhása commercial agent as the "chaba". His proper title is the zhung tsong or "zhung tsongpa" which means the merchant of the "deyva zhung" of Lhása. He comes once every year, and stays at Leh for about 8 months. He is sent by the Lhása Government, and is supplied with free carriage the whole way from Lhása to Leh, to the extent of 260 yaks or ponies for loading, and 15 riding ponies. During his stay at Leh, he is provided by the Kashmir Durbar with the following quantities of supplies, viz., flour 64 seers, butter 10 seers, sheep 1, grass 5 maunds, fuel 5 maunds. Two servants are also placed at his disposal. The principal articles brought by the "chaba" are tea (chiefly green brick tea), musk pods, incense sticks, Chinese turquoises, and certain medicines such as jádwár ("aconitus ferox") and momeera ("coptis teeta"). He takes back to Lhasa, saffron, Báltistán dried apricots and sugar. This "chaba" commercial agent is, in a way, connected with what is known as the "Lapchak mission" which is sent from Leh to Lhása every third year. For further information see "Lapchak". The Chhaba Mission being a profitable one; the right to conduct it is sold yearly by the Lhása Government, to a Lhása merchant.

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[21] CHIEF--gópa or góba the headman of village, etc., chenmo (principal).

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CHIRAGH--skiontsey small--made of clay, stone or metal, for household use chut-khung the large brass or copper vessels in which oil is kept burning in temples.

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CHURCH--chhoskhang. The Ladáki Buddhists do not as a rule assemble for public worship, though at the time of their New Year's day and on a few other occasions, large numbers of them go to the monasteries, to worship. The room into which they go is called the "chhoskhang" or "sacred books room." In the house of nearly every rich Buddhist there is a room called the "hlakchung" in which idols are kept and where a lama is in constant attendance, to pray, and keep the lights burning. Nearly every poor man too has an idol room in his house called "chhodkhang".

764 [22]COFFIN--Buddhists burn their dead so do not require coffins, but a kind of box or coffin called rórGHam or rumGHam is used for the conveyance of a corpse to the burning ground. This box, which is square, and without any lid, belongs to the monastery conducting the funeral. It is used repeatedly for the same purpose.
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534 [23]CONCH--tung. The Tibetans, like the Hindus, use the conch as a musical instrument in connection with worship. They attach a mouth-piece to one end and a sort of trumpet-shaped pipe to the other, to increase the sound. This instrument is called a kártung.

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342 [25]COTTAGE--khángpa (or khámpa) is the general term for a house or cottage. The small house occupied by parents after having given up their ordinary house, to their eldest son, on the occasion of his marriage, is called "khángoo," while the bigger house or cottage, made over to the son, is called "khángchen."

601 COUSIN--azhang (throogoo or) thoogoo (father's brother's child). áney thoogoo (father's sister's child); ámey mingbey thoo goo (mother's brother's child). ámey máchung thoogoo (mother's sister's child).

231 COW--bálang general, zhodma when in milk, barkam not in milk, dzómo the hybrid cow, a cross between the tame yak bull and an ordinary cow. The cows of Ladák give very little milk sometimes not even a seer a day. The milk of the dzomo is not of so delicate a flavour as that of the cow, but it produces excellent butter.

[26]COWDUNG--lcha. It is usually collected and dried, and then used as fuel when it is called "lchey sokskir".

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CUP--korey. Every Ladáki has his own cup or "korey." It is made of wood [27] and shaped like a large flat salt cellar. It is always carried about on the person. Ladákis do not approve of drinking out of the cup of any one not a relative of their own.

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DAGGER--peechak ordinary, dorjey phurba the magic dagger, used by Lamas in their rites.

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DANCE--rtseys. The Ladákis have many kinds of dances, but to the European, they all appear very much alike; they are as uninteresting as the nautches of India. All Ladákis, except the ex-raja, join in dances, which are usually the occasion of much merriment and drinking of chhang.¹ The sword and dagger dances are those best worth seeing.

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DANCER--trakSHózma or takSHózma, a professional female dancer. The professional dancers of Ladák are of a very superior caste, to the dancing women of India. In Ladák no shame attaches to the profession of a dancer. Zámindárs and well-to-do people have their daughters taught to dance in their childhood. The takSHózma usually belongs to the "hmang riks" caste; she may occasionally belong to the "tóbey riks," but not to the 3 lowest sub-divisions of that caste. The male professional dancers are called ngiopa or ngiáopa. An amateur dancer is called rtseykhan.

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DEMON--rdud or hlandey or hlandrey. According to Jäschke rdud is the personified Evil Principle, the adversary of Buddha and the tempter of mankind, but unlike Satan of the Bible, not a fallen angel, and unlike Ahriman of the Persians, not an antagonist of Buddha, of equal power and influence. The rdud is merely an evil genius of the highest rank, by whose defeat Buddha will in the end be more glorified. The rdud is also identified with the God of love. In later times he has been split into four, and subsequently into numerous devils and she devils (rdudmo), hlandey or hlandrey signifies imp, demon or evil spirit, but see "Devil."

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¹[i.e. barley beer -- Analysis]

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that after death a man's spirit, on its way to the next world, is met by demons whose features resemble those portrayed on the masks, and that if a man has not in this world been rendered familiar with such monstrosities, he is likely to be frightened off the proper road.

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The "MaSHo NaGHrang" takes place about February at the village of MaSHo. On the day of the festival, two Lámas, called "hlooia" are stripped, and their bodies painted black--after which a devil's face is painted in red on their chests and backs. Other Lámas then surround them and read prayers and incantations, while more Lámas play musical instruments. After a time the "hlooia" become possessed with devils and begin to shout and leap about and rush over the roofs of the houses of the village. When in this state of excitement they are believed to be endued with the power of prophecy, and they are consequently much consulted. After a time the "hlooia" succumb to the excitement and fall down senseless, they are then taken away by the Lamas and the NaGHrang ceremony is at an end.

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FILIAL--butsey-tsols.

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FIRST BORN--góboo.

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FLAGSTAFF--tarchhen general term, gialtsan the round cylindric[sic] usually seen on the top of a monastery.

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FLAIL--Not used in Ladák, where corn is trodden out by cattle.

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FORCED LABOUR--beygár or thal or hala. The vicious system of beygár or "forced labour" which is to be found in most Oriental countries, prevails also in Ladák. Strictly speaking, the only persons liable to beygár are the holders of land, but as a matter of fact the Kashmir authorities do not observe this restriction very closely, and exact it from others than land-holders.

The word beygár is used to denote the unpaid labour exacted by the State from land-holders. Every village keeps a roster of men liable to beygar, and each in turn has to do, or arrange that some one else shall do on his behalf, such beygár as may be demanded.

764 The word "phas-spun" signifies the persons who perform the funeral
614 ceremonies, in so far as these involve the touching of the
corpse. The office of "phas-spun" is hereditary and unpaid,
a male corpse is attended upon by male "phas-spun" and a
female corpse by female "phas-spun". If a stranger comes to
a village, where his family has no "phas-spun" it is
necessary for him to get some one to agree to undertake the
office, a dinner is then given, and the man to whom the
feast is given becomes the family and hereditary "phas-spun"
of the giver.

It never happens that a "phas-spun" declines to perform his part.
If a person dies without any "phas-spun," his corpse is
treated as that of an animal; no one will touch it, and no
religious ceremonies are performed over it, a rope is tied
round it, and it is dragged away and either thrown into the
river Indus or buried. But to return to the narrative. When
the "phas-spun" numbering from 7 to 9 persons, have tied
up the corpse (ro) into the approved attitude, they put it
into a cotton cloth bag (rôres), and then remove it from the
room in which it is, and take it to the "Chhodkhang" room
(see "Church") of the house, and put it in a corner of the
room, and stretch a shawl or other cloth across the corner,
so as to hide the corpse. The Abbot (hlôbon) then comes
into the "Chhodkhang" room, sits down just to the left
front of the corpse and with his back to it, and other Lámás
of lower rank also enter the room and sit facing the "Hlôbon."
As soon as the corpse has been put in to the corner by the
"phas-spun" these people retire, and none but priests are
admitted into the "Chhodkhang," and these remain to pray,
and to keep alight 101 brass lamps (chhodmey), and to offer
food and drink to the deceased. The "phas-spun" and relatives
of the deceased sit in another room. Till the time for the
funeral or burning ceremony arrives, Lámás remain day and
night in the "Chhodkhang" by day from seven to ten Lámás are
probably present, and by night only one or two. The Lámás
consult their books to see what is the auspicious time (zhák
záng) for the corpse to be removed to the burning ground
(turtsa). When the time arrives for removing the corpse, the
"phas-spun" and the nearest relative, (i.e., heir) whether
male or female enter the Chhodkhang, and the "phas-spun"

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lift the corpse, and place it upon the chief mourners back, the latter then, bends down leaning upon two sticks carried in the two hands, and aided by the "phas-spun" carries the corpse to the entrance of the house; here it is placed in a square shaped coffin or box (rórGHam) provided by the monastery conducting the funeral. The rórGHam is then carried either by the "phas-spun" or relatives of the deceased, to the burning ground. If the chief mourner is a woman, she does not come to the burning ground, but, after having walked 3 times round the coffin and prostrated herself before it 3 times, she is conducted back to the house.

On the way to the burning ground, the Lámas go in front, praying and playing musical instruments, then follow the relatives, etc., and last of all comes the coffin. The corpse is placed in a sort of oven; the face being put down against the ground; the wood is then lighted and ghee is poured over the corpse by the Lámas.

When the first bone drops from the body, probably after 3 or 4 hours, the funeral ends, though the "phas-spun" remain to complete the burning. The Lámas take the bone back to the "Chhopkhang" of the deceased, and there pound it up, mix a little clay with it, and put it into a mould, which shapes it into a figure or idol (tshatsha). If the deceased was a rich man, this figure is built into a "Chhorten," (see Cenotaph) built for the purpose, and if he was poor man, the figure (tshátshá) is taken and placed in any old "chhorten". On the evening of this day, an open air feast is given to the mourners who then disperse.

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[51]FURLONG--The Ladákis do not measure distances as we do, but the Indian word "kós" or "kóso" is generally understood to mean about 1 1/2 to 2 miles. The Tibetan method of measurement is by the "migthoug," which means the distance, up to which a man can be clearly seen with the naked eye. In the clear atmosphere of Ladák, this would mean about 1 1/2 miles. Another method of measurement is by the "tháng" or "plateau". This is of very little use, as the "tháng" may be only a few hundred yards long, or it may be several miles long. For further information, see under "Lineal measure".

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If he has only two brothers, they both become the "de facto" husbands of his wife, but if he has more than two brothers, some of them must become Lamas (priests), or must leave the paternal roof, and make their own way in the world, as not more than two brothers can share the wife of their eldest brother. The wife addresses her real husband, that is to say, the eldest brother, who alone has gone through the ceremonies of betrothal and marriage, as "ácho" or in polite language "káGHa," while she calls the two younger brothers "no" or "káGHa chhungan".

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The "ácho" husband speaks to his wife as "achey," while the "no" husbands speak to her as "nómo." Speaking of the wife, all brothers call her their "áney" or "zhidmat". Another person speaking of this woman and her husbands would describe the woman as being the "zhidmot" (wife), of the góboo (eldest brother) parma (middle brother), and tháchhungan (little brother).

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If the woman has no child by these husbands, other arrangements are made, but see under "Re-marriage".

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According to the Ladák usage, a woman may have 3 brothers as her husbands at the same time, but she cannot (unless divorced) marry another husband while any of these brothers live. After they are all dead, she may marry another man, but as a matter of fact, she never does so, if she has any children.

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A "makpa" is the husband selected by an heiress; he is generally a younger brother of a family of more than 3 brothers, and he is, therefore, glad to be married to a woman who will support him. The "makpa" is the property of his wife she can turn him out whenever she pleases, and call in another "makpa" if so inclined; but as a matter of fact this is seldom done.

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If there are daughters, but no sons in a family, the eldest daughter becomes the heir to the family property, and occupies the position which the eldest son, had there been one, would have held. Instead of being given in marriage, she selects a single husband for herself, or her parents do it for her, and such a husband is called a "makpa." From this custom it may be inferred that the ladies of Ladák do not approve of polyandry, for how, otherwise, can we account for the fact, that while the pauper has several husbands at the same time, the heiress has never more than one.

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[65] IDOL--skunda or skoo. There is no invidious meaning attached to this word, a Buddhist speaks of his clay god as a "skunda."

IDOLATOR--A Buddhist would describe himself as being a "skundey chhak phulkhan" i. e., "a god image worshipper," but a Mahomedan would call him a "kalaKHI skunda chhak phulkhan," i. e., a worshipper of mud-god images."

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[66] IMMORTALITY--meeSheeches. Ladákis think that an angel once brought a pitcher, filled with the water of life (doortshey i chhoo) to earth. One man drank a little of it, and in consequence, though he grew infirm and old, he could not die. The angel seeing this, returned to heaven, and reported the matter to the Deity, who then came to the conclusion that immortality was not suited to this world. He then ordered the angel to remove the water of life, and the angel fearing that if he emptied it out, some animal might drink it, took the pitcher containing it, to the top of a fir tree, where he fastened it to a branch, and left it. Soon after, some crows began to peck at the pitcher, and thus broke it and spilled the water of life over the spines of the fir, these therefore became evergreen, at the same time the crows beaks were splashed with the water, and the result is that a crow's lifetime extends to a hundred years.

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This tradition probably dates back to a period anterior to the introduction of Buddhism into Ladák.

[67] INCANTATION--nganchhos. According to Jaschke, Buddhist incantations consist mostly of unmeaning Sanskrit syllables, in the recital of which, however, perfect accuracy is requisite.

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INCARNATION--In Ladák, an "incarnation" or "avatár" is generally spoken of as a "skooSHok," but the correct word is skoochhol. In classical Tibetan "skoo" means "body" and "chhok" means "best" or "superlative."

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In Lhása the use of the word "skooSHok" is not confined to "incarnations" and it is applied, as a term of respect, to any great man. In Ladák I have never heard the word used, otherwise than with reference to an incarnation, but I am informed by the Reverend F. Redslob, of the Moravian Mission at Leh, that he is occasionally termed by the people a "skooSHok".

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The proper word for an incarnation is "sprulskoo" or "sprulpa" (pronounced in Ladák srulkoo or SHulkoo) this word too is understood in Ladák, but is less frequently used than the word "skooSHok."

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TEA-SPOON--thurmang chhungan (the ordinary spoon); chháthum, 415
 or respectfully solthum (the large brass spoon with which tea is 195
 ladled into the cups).

TEMPLE--Ladákis have no temples, and are not addicted to congregational worship. Almost every man has in his own house, if he is a rich man, a "Hlakchhung" or "idol room," where a Lama always is on duty to attend to the lights, repeat prayers, etc., and if he is a poor man a "Chhotkhang" or idol room. The apartment in a monastery where the sacred books are kept is called the "Chhoskhang." The room in a monastery where congregational worship takes place is called "Dookhang" or Rdookhang. 346
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[160]TOBACCO--tamak. Ladákis smoke the pure leaf of the tobacco plant, grown in Baltistan. They dislike the abomination of the Indian bázar. 276
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TOOTH-ACHE--so-i-zuk. Tibetans think that tooth-ache and the decay of teeth is caused by the presence of a small worm, which they call "So-i-boc." 763

[161]TRANSMIGRATION--khorwa or skorwa, the theory of "metempsychosis" (which see) or the six classes of beings in which re-birth of the soul may take place. 775

TRAP--peeltem (any kind of contrivance, other than a snare or noose, for catching animals); peerdung (with falling trap door, like a rat-trap). 224

TRINITY--konjok sum. The Buddhist Trinity consists of (1) sangeys konjok (Buddha); (2) chhos konjok (the Buddhist scripture); (3) geyndun konjok (the Buddhist priesthood). 779

[162] TROUSSEAU--raktak. This is the word used to denote the whole of the property, of whatever kind, which a girl gets from her parents when she marries. The chief object, from the bridegroom's point of view, of having a set wedding is to get hold of this "raktak," for if there is no formal wedding, there is probably no "raktak." Hence the object of celebrating a wedding long after the woman has become the unmarried wife of the man. But see "Marriage." 563

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by means of an invisible cable, unless the cable should happen to be torn.

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out of the earth. The mighty earth spirits (Sa-dbag) under their queen Sai Lha-mo (the earth goddess) and the mighty Lu-Gods (water deities) have been unleashed and they are enraged. In order to ward off all these spirits many little clay chortens (8) must be made. Furthermore

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8. Chorten (mñod-rten), literally offering containers, in Sanskrit stupa chaitya, are hallowed constructions which were first erected in India to the memory of Buddha or of great holy men, and which often contain relics. They are in three parts: one long cone-shaped upper part, a bulbous middle part, and a square, wide base with several steps. Through the consecration of each new chorten by the priest, the building supposedly becomes animated by the spirit of Buddha and it is then worshipped by the Buddhists. The chorten is constructed in all sizes, from a building as large as a house to the miniature chorten which is only a few centimeters in height; their construction is regarded as meritorious work, as is the circling around the Stupa by the "believers."

a large sacrificial cake (gtor-ma) must be baked for the Sai Lhamo, and finally numerous pills made from bread dough (klu-stor) especially for the Lu-Gods of the /21/ well and the village lake must be scattered into these waters as a sacrificial offering.

The Sparka sign for "earth" likewise indicates that the spirits of the earth and the earth goddess are angered. In that case great caution is demanded. Beware of digging in the earth or building a house in the coming year! Do not plant any beets, nor should you eat any beets. Do not cross over a freshly plowed field after sundown.

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The mighty Tsan-demons of the mountains are also of hostile disposition and will try especially in the sixth month to harm the child. Be on your guard! Never set out in a southwesterly or in a northeasterly direction! The book of the "100,000 Water gods" (klu-abum), and also "The Sacred, Golden Light of the Conquest of the Don spirits" must be read in your house by the lamas in order to exorcise these demons.

The Mewa sign is the Kumar sign. That confirms that the

000 at this wonder of technology.

527 The castle, which the Gyalpo now entered with his following,
 [344] was an enormous, massive, nine-storied structure which had once
 been erected by the /133/ mighty king Sengge Namgyal (meaning
 "lion--great conqueror") in the 17th century. Now the huge building
 usually stood empty, and rats, owls, and bats had made themselves
 at home in it. Only at certain festive occasions the lions' gate opens
 and allows noble guests to enter into the barren, empty rooms. The
 old walls at these times again echo with gay music and festive shouting
 for a few brief days. For five days on end the grandees of Ladakh celebrate
 the New Year here with their king. They eat, they drink, the old songs
 resound in which the heroic deeds of the mythical Kesar, the "son of
 the gods," and of the old Ladakh kings are praised, and in which the
 gods and the lamas are glorified. The musical band, which still bears
 [563] the proud name of the "castle band" (k'ar-mon), and which is com-
 posed entirely of Mons (see note 12!), plays old tunes on clarinets and
 drums in a wild and frenzied rhythm. The dancers, men and women
 [526] separately, rock themselves in dance; polo games and horse races are
 organized, for which the gentlemen move to the polo field at the
 bazaar. Namgyal very eagerly participated in the polo games, he was
 one of the best players. The people, usually accustomed to depri-
 vations of all kinds, enjoy these rare pleasures in full draughts and
 give themselves over to uninhibited merriment.

527 On the third holiday, the 30th of the tenth month, Namgang,
 782 the last day of the moon month, on which no moon brightens the
 evening sky, Namgyal, at the king's command, rode with him and
 the other grandees in the early morning to Sheh, a village on the
 Indus, about seven kilometers removed from Leh. In Sheh there was
 also a royal castle. From there they went on to the nearby monastery
 Trigtsé, which is situated on a steep cliff. There the king, with his
 retinue, prayed before the large statue of Gautama Buddha; and his
 people, in his presence, filled with new butter the cone-shaped
 "Eternal Lamp" (lo-koñ), which was about one meter high and stood
 in front of the image. This was an offering and a "prayer" to the
 Buddha for the duration of the coming year, so that the mercy of the
 mighty one might shine in the coming year in the dark Beyond for the
 527 king and his people. On the way back the men were always careful,
 778 as they had been on their way out, to ride in such a manner that they
 always had the long 'manes' (prayer walls) which were constructed
 along the way, and the longest of which is over 600 meters, /134/ on

their right-hand side. This they did so that all the prayer tablets which were lying on the wall might send the Om-ma-ni-pad-me-hum a thousandfold up to the great Merciful One. The chorten that flanked the 'manes' were circled about, amid prayers, in order to implore also, by this "praying," the blessing of the Buddhas and the gods upon the land and the people. For five days, Namgyal in this way celebrated with the grantees; during the day, at the bazaar and on the polo field, in the midst of the people, and in the evening in the castle in the narrow circle of his social peers; and thus he enjoyed the gay goings-on; in so doing he also believed to be contributing his share in making the gods favorably inclined, for, after all, it was in their honor that they were celebrating.

About two months later when the days had already become considerably longer and the sun already shone quite warm into the valleys of the Ladakh during the hours of the midday, the people there prepared for the King's New Year, and again the king's invitation brought Namgyal to Leh. At this festival the king again wished to see as many of his grantees as possible around him, so that at least on these rare days he might be surrounded by a faint shimmer of royal splendor. All the more, since this also made a greater impression upon the divine helpers-in-need, who were again approached with prayers.

Grandmother Tsering Putrid this time talked with quite a special urgency to her grandson, in order to persuade him to take part in the festival at Leh. "Namgyal," she said, "when you tear down the great magical pole (dosmo) in Leh, you must see to it that you get hold of a large piece of a string star, wood with yellow, red, and blue strings. That will bring us luck in the new year and will keep away the evil spirits!" Namgyal had smiled at this and had said, "Oh, oh!" which sounded like half an assent. At this the old woman had become very angry and had added: "Don't you laugh, Namgyal! You have no idea how much magical power is contained in such a piece of the dosmo. When your mother bore you, I put such a bundle of sticks and colored strings from the last dosmo in her bed. Then everything went all right with the birth and afterwards. A year before, your mother had had a miscarriage and had to suffer a great deal. At that time, you see, I had no such amulet at hand. So it couldn't go right! And many years ago I once lost my coral necklace with the silver amulet up there by the slope of the mountain /135/ near the goats' huts. I looked for it for hours and could not find it. The following day I put the dosmo amulet inside the bosom of my dress, and lo and behold, I just went up

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Chapter I.

101

The District.
Configuration and
sub-divisions of
mañri Láhau.

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Láhau contains the head-waters of the Chenáb river, and is made up of three valleys—the valley of the Bhága river, the valley of the Chandra, the valley of the united Chandra-Bhága or Chenáb. There is also a tract of more than a hundred square miles of entirely uninhabited waste, which is not attached to either of these valleys, and is situated on the north side of the western Himalaya below the Bára Lácha pass; this is generally known as Lingti. The question whether this tract belonged to British India or to Ladákh was disputed, but was eventually decided in our favour. It is wholly uninhabited. The streams of this tract are tributaries of the Zánakár river which falls into the Indus; so that it will be seen that all the six great rivers of the Punjab, except the Jhelam, draw some part of their waters from the Kángra district. The Chandra and Bhága rivers rise on opposite side of the Bára Lácha pass, at an elevation of nearly 16,500 feet above the sea. The Bhága flows south-west for 56 miles, with an average fall of 125 feet per mile; the Chandra, with an average fall of only 65 feet per mile, flows first to the south-east for 55 miles till it is turned by the mid-Himalaya at Shigri, and then sweeps along the base of that range to the north-west for sixty miles to Tándi, its point of junction with the Bhága. All along this latter part of its course the mid-Himalaya hangs close over the Chandra: opposite Gondla it rises like a wall a full 11,000 feet above the river bed; such a sheer rise is to be seen in few other places in the world. From Tánd to Tirot, on the border of British and Chamba-Láhau, the united rivers run some sixteen miles with a fall of about 30 feet per mile.

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The great triangle formed by the Chandra and Bhága is filled up by an off-shoot from the western Himalaya joined to the main chain at the Bára Lácha pass; its peaks rise to 21, 20 and 19,000 feet, and its numerous lateral valleys are all filled with glaciers. It is described as "one great ice-bed, broken here and there by lofty heights of impassable rock and snow. To the south of the highest peak, 21,415 feet, stretches a vast glacier 12 miles in length, which is met by another of even greater dimensions." The most noted peak, though not the highest, is the Gephán Lhá, or God Gephán, in whose honour the Láhauis hold feasts and make sacrifices. This is the peak which can be seen from the Kúlu valley through a gap in the mid-Himalaya. The most noted glacier in Láhau is that known as the big Shigri at the bend of the Chandra on the south side. It is nearly two miles wide and runs right down to the river; within the memory of many men alive it caused a cataclysm, the marks of which are still plainly visible throughout Láhau at a great height above the level of the river. For the first thirty miles of the course of the Bhága and the first seventy-five miles of that of the Chandra, the country is and probably always will be entirely uninhabited; not a bush even is to be seen, but the grass, though it looks scanty and disappears at no great height above the bottom of the valley, is in most places of a kind upon which sheep and goats thrive wonderfully. In July and August therefore these wastes, and also the wastes lower down behind the villages, are visited by shepherds from Kúlu and Gaddi shepherds from Kángra. There are three small

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constantly exorcists and magicians, sharing no doubt very often the credulity of the people, but frequently assisting faith in their superhuman faculties by jugglery and fraud."

Prayer has been reduced to a mechanical operation, and the praying-wheel is a triumph of the Tibetan genius.* It consists of a cylinder turning on an axis and containing sacred texts and prayers, or sometimes gibberish, whose only merit is that it has a sort of rhythm. It is made of all sizes, from the pocket wheel to be turned on the hand as one walks along, to the common wheel of the village, which is turned by water, and prays for the community in general. Each revolution is equivalent to a recital of the prayer contained in the cylinder. Flags inscribed with prayers are fixed at the corners of the houses, and answer a similar purpose as they flap in the wind. Every village has its *mena* or stone dyke, sometimes nearly half a mile long, on which are flung small pieces of slate inscribed with mystic formula. "These slabs are votive offerings from all classes of people for the attainment of some particular object. Does a childless man wish for a son, or a merchant about to travel hope for safe return; does a husbandman look for a good harvest or a shepherd for the safety of his flocks during the severity of the winter? Each goes to a *lama* and purchases a slate which he deposits carefully on the village *mena*, and returns home in full confidence that his prayer will be heard." These *menas* must always be left on the right hand, and people will make considerable detours in order to do so. Small shrines are erected in the fields to propitiate the deities and obtain an abundant harvest. The dead are sometimes burnt and the ashes preserved, in the case of great men, in a cenotaph; but corpses are often exposed on the hills to be eaten by wild beasts, or cut into small pieces and thrown to dogs and birds according to the custom of Great Tibet, where these beneficent methods are philosophically preferred as most likely to be pleasing to the Heavenly Powers.

Spiti is the only portion of British territory whose inhabitants

have returned themselves as Buddhists. But though the Census figures shown in the margin would draw a line of the sharpest and most definite

Taluk.	Hind.	Buddhist.	Muslims.	Others.
Kulu ..	59,000	—	500	51
Lahaul ..	4,000	—	35	39
Spiti ..	1	3,500	—	1

kind between the religions of Hinddism and Buddhism where they meet in the mountains of the Kulu sub-division, yet the actual line of demarcation is by no means so clearly marked. On this subject Mr. Alexander Anderson, the officer in charge of Kulu, writes:—

"In Kulu, including *east*-of Rupi and outer and inner Secréj, the population is Hindú with scarcely an exception. In Spiti the only religion is Buddhism. In Lahaul there is a mixture of Hinddism and Buddhism. Since the last Census, Hinddism in Lahaul has advanced, and Buddhism

* The praying wheel is peculiar to Tibet, where it was generally used at least as early as 400 A. D.

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Social and Religious Life.

The Buddhism of the Punjab Himalayas.

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The Hindú Buddhism of Lahaul.

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Kangra District.] [QUOTE FROM REV. HEYDE]

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In the time when the *Lung paokhei* was the only religion that existed in the valley, there were doubtless more places in Láhau where human beings were immolated to supposed gods and evil spirits. At present, near not a few villages sheep and goats are yearly killed and offered up (contrary to the precepts of Buddhism) to evil-disposed *lâds*, and it may be that animals have now taken the place of men.

"Long after the introduction of the Buddhist religion into Láhau, Hindûs immigrated from Kángra, Kálu, Chamba, &c., but not in large numbers. One, two or more of them at a time settled as strangers among the tolerant Buddhists, chiefly in the Chandra Bhága valley. They seem to have been Hindûs of both high and low castes; some of them came five, six or more generations ago, others later. Not a few of them, I was told, had been bad characters, who, having committed murder or theft, or run away with other people's wives, &c., fled into the then obscure Láhau in order to escape punishment. The regular and frequent commercial intercourse which the Láhauis have always maintained with the neighbouring Hindû provinces and the influence of these immigrated Hindûs, have always had some Hindûising effect on the religion of Láhau, but this became still more the case when the province was governed for a time by the Hindû Rájás of Kálu. It was probably then that the Láhauis commenced to profess to keep caste, denied that they were in the habit of eating beef, &c.; their mode of dressing also underwent some change; the round cap worn by the natives of Kálu is said to have come into general use in Láhau at this time.

"Regarding religion the Láhauis may be divided into four classes: (1), pure Buddhists; (2), pure Hindûs; (3), and a class who profess both Buddhism and Hindûism; 4, Lohárs and Shipís or Dágis.

"The Lohárs consider themselves of a higher caste than the Shipís, but both are said by the other Láhauis to have no religion at all; still they have certain rites which are performed in cases of sickness, burials, &c. For instance, I was present one day by the sick bed of a Lohár, and saw a Shipí profess to charm away the disease by biting off the ears and tearing to pieces with his teeth a black kid which had been previously shot with a gun. The Shipís eat beef openly, while the Lohárs say they do not at all.

"Those who profess both Buddhism and Hindûism live in the villages, on both banks of the Chandra Bhága from Gúrd Ghanthál downwards. They maintain two or three small *gompas* (monasteries), and abjure beef, even that of the yak. In cases of severe illness, &c., they call in *lâws* and Bráhmans, who perform their respective rites at one and the same time; their leaning is stronger towards Buddhism than Bráhmanism.

"The pure Hindûs are only found in a few villages on both banks of the Chandra Bhága; nearly all of them are recognized in Láhau, Kálu, &c., as a set of low Bráhmans. Occasionally they will drink a cup of tea with the Buddhists and their half-brethren, but, as a rule, they refrain from eating with them.

"The pure Buddhists may be said to live in the villages on the Chandra from old Khoksar to Gondla, and on the Bhága from Gúrd Ghanthál up to Dárcba and Rerig. They have about eight small *gompas* in which the chief image is that of Chom-dan-dás (—Shakya Thabba—Sangyás—Buddha), before which a *lâwé* daily burns incense, and places offerings of dried and fresh flowers, grain, and water, and burns a lamp throughout the year. In several of these monasteries there are to be found a number of religious books. Besides Sangyás, special reverence is paid by the Láhau, Spiti, Ladákh, and Tibet Buddhists in general to Avalokiteswára, called Chan-re-zig or Prágopa in Tibetan (worshipped at Triloknáth), and Pádma Pani, commonly called Lobpon in Tibetan, who is revered at the lake of Rawalsair

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[QUOTE FROM Rev. Hayde]

[Panjab Gazetteer,

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Religion of Lāhau and Spiti.

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Religious ceremonies connected with agriculture.

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in Mandi. Both males and females of the Buddhists make frequent pilgrimages to Triloknāth and Rawālsir. In honour of these and other Buddhist saints they celebrate a number of annual festivals, at which a great deal of *chōng* (an intoxicating drink made from barley) is consumed by both *lāmas* and laymen.

"All Lāhau *lāmas* belong to the Drākhpā sect; many of them are married, and possess houses and fields, and only live part of the winter in the monasteries. Almost every house contains a small family chapel, in which Sangyās is the principal image. It is furnished also with a few books, and daily offerings of the kind already described are made.

"As already said, there are a great many spirits or demons known as *lās*, who are supposed to dwell in trees, rocks, or on the hill tops, and before whom the Buddhists (contrary to their religion) sacrifice sheep and goats.* In addition, they believe greatly in witches, sorcerers, and the evil eye, and have a host of other superstitions in common with all the other Lāhauis. The Buddhists, half-Buddhists, Lohārs, and Shipis, always eat up sheep or goats which chance to die from fatigue or disease; some of them eat also calves, oxen or *yaks* which die by a fall from rocks or otherwise, but this is done secretly. When at Keylang a calf happens to die in the morning, it remains where it fell the whole day, nobody touching it, but the dead body disappears certainly during the night. You see many bones, especially during winter, of such animals lying about near the villages, but dead asses and ponies only are left to the eagles and foxes. Slaughtering *yaks* during winter is still practised at Dārcha, Rerig and other villages above Keylang, but it is done very secretly, and nobody will acknowledge the fact. There is a small temple with the image of a *lād* near Yanamplé. Every third year a *yak* is sacrificed there, the victim being supplied in turn by all the *kothās* of Lāhau. This custom dates from the time of the Kūlu Rājas, who (as the god is said to be the same as that of the Dungri temple near Manāli, in Kūlu) ordered that one buffalo was to be offered (as at Dungri) every third year. Since Lāhau has become British territory, *yaks* have taken the place of buffaloes. The Shipis eat the flesh of the sacrificed *yak*.

"As there are in Lāhau at least three religions, which have influenced each other in many ways for a long time, the manners and customs of the Lāhauis are of a very varied and mixed description, and it is difficult to ascertain where many of them originated. With regard to sobriety, veracity, fidelity to the marriage tie, and in other ways, the morals, both of the Buddhists and half-Buddhists of Lāhau, are deplorably loose, but nevertheless they stick to their different religions with a tenacity that gives till now little hope for the spread of Christianity among them."†

The Lāhauis observe certain ceremonies of a religious nature in connection with the cultivation of their fields. A *lāmā* who understands the astrological books, names the auspicious day in which ploughing should be commenced (this day falls always between the 8th and 22nd of May). After the fields have been ploughed and sown, a procession goes round all the fields, preceded by one or

* *Srey machhat*, i.e. "Do not kill," is one of the first Buddhist commandments.
† Mr. Lyall writes: "The very tolerance of the Boti race in religious matters will, I think, be one obstacle to their conversion. In the Sunday services of the mission house I saw an old and learned *lāmā*, who was living there to assist Mr. Jeschki in his Tibetan studies, join in the hymns and responses with great zeal and fervour. I do not think that either he or his friends saw any thing inconsistent in his so doing, though he had not the least intention of becoming a convert to Christianity. All worship is good, seemed to be his motto.

Chapter III, B.
Social and Religious Life.
Monasteries or *gélpa*
in Lhásá and Spiti.

These monasteries are extensive buildings, standing on high ground, and apart from the villages. In the centre of the pile are the public rooms consisting of chapels, refectories, and store-rooms; round them are clustered the separate cells in which the monks live. Each landholder's family has its particular *tchéa* or cell in the monastery to which it is hereditarily attached, and in this all the monks of the family, uncles, nephews, and brothers, may be found living together. The monks ordinarily mess in these separate quarters, and keep their books, clothes, cooking utensils, and other private property in them. Some mess singly, others two or three together. A boy monk, if he has no uncle to look after him, is made a pupil to some old monk, and lives in his cell; there are generally two or three chapels, one for winter, another for summer, and a third perhaps the private chapel of the abbot or head *lémd*. The monks meet in the chapel to perform the services, which ordinarily consist of readings from the sacred books; a sentence is read out and then repeated by the whole congregation. Narrow carpets are laid lengthways on the floor of the chapel, one for each monk; each has his allotted place, and a special position is assigned to the reader: the abbot sits on a special seat of honour, raised a little above the common level of the floor; the chapels are fine large rooms open down the centre, which is separated from the sides by rows of wooden pillars. At the far end is the altar consisting of a row of large coloured figures, the images of the *avâtér* or incarnation of Buddha of the present age, of the coming *avâtér* of the next age, and of Gúrú Kimbochi, Atishá, and other saints. In some chapels a number of small brass images from China are ranged on shelves on one side of the altar, and on the other stands a book-case full of the sacred books, which are bundles of loose sheets printed from engraved slabs in the fashion which has been in use in Tibet for many centuries. The walls all round the chapel are painted with figures of male or female divinities, saints, and demons, or hung with pictures on cloth with silk borders; similar pictures on cloth are also suspended across the chapel on ropes; the best pictures are brought from Great Tibet as presents to the monastery by monks who return from taking the degree of Gelang at Lhásá, or who have been living for some years in one of the monasteries of that country. They are painted in a very quaint and conventional style, but with considerable power of drawing and colouring. Huge cylindrical prayer-wheels, which spin round at a slight touch of the finger, stand round the room, or on each side of the altar. In the store-rooms among the public property are kept the dresses, weapons, and fantastic masks used in the *chém* or religious plays (these masks much resemble the monstrous faces one sees in the carving outside Gothic Cathedrals); also the drums and cymbals, and the robes and quaint head-dresses worn by the superior monks at high ceremonies.*

* The *chém* or religious dances performed in the Tibetan monasteries are worth seeing: if introduced into a Christmas Pastime in London, they would be effective as tableaux or spectacles. The abbot and superior monks, dressed in full canonicals, sit round the court-yard of the monastery, clashing huge cymbals to a slow time or measure. Bands of other monks, dressed in brilliant silk robes, with hideous masks, or extraordinary head-dresses, and with strange weapons in their hands, dance

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ties and Tenures.

dotul, and would be considered quite justified in so doing on the grounds of customary service not having been properly performed.* The rules of inheritance in *dotul* holdings have been described in Section B of this Chapter (page 96.)

In most holdings also a plot of from one to half a *kha*† will be found in the occupation of the *lámá* brother or uncle of the head of the family. It is ploughed and sown by the latter, but the *lámá* provides the seed and gets the whole produce. There are *lámás* in almost every family, as all younger sons of the landholders are forced by custom to enter the monasteries. This maintenance land of a *lámá* is called *táo* or *tázing*, and reverts of course to the head of the family on the death of the *lámá*.

423 Holdings or
allotments other
than those of the
talá or revenue-
paying landholders
(Spiti).

There are some fields at Dankar attached to the old fort there, which are like it the property of Government. The *Nono*, in virtue of his office, provides for the cultivation of the fields, and takes the produce. He is bound in return to keep the fort in repair. The *Nono* also holds other lands equal to several ordinary holdings in extent, which are his ancestral property; they are rent-free, and are mostly situated at Kuiling, where he resides. The Pin *Nono* also has rent-free land, but not more than equal to an ordinary holding in extent. At a place called Tashigong, a family of hereditary astrologers (*choba*) hold two allotments granted to them by the kings of Ladákh free of demand for revenue or *begár*.† Four families of blacksmiths also hold a rather small allotment apiece, and pay only a hearth-tax, not full revenue. The above are all independent estates of the same grade as those of the revenue-paying landholders, and inherited in the same way by the eldest son.

Fields excluded from
the regular house-
hold allotment.

There are two families who, in addition to their revenue-paying allotments, also hold good-sized plots rent-free under the name of *manzing*; they are *umchie* or hereditary practisers of the art of medicine, and this land was granted to them in support of the art. The general opinion is that if they abandon the art, the *manzing* or physician's field could be taken from them and transferred to another. Many of the landholders practise medicine, but only these two families hold *manzing*. Certain fields are the full property of the monasteries: they pay no revenue, and are generally either near the monastery to which they belong, or in adjacent villages. The lands of the Dankar monastery is cultivated by six tenants, landholders in Dankar, who pay half produce as rent; that of the Pin monastery is cultivated gratuitously by the *Nono* of Pin; the men of Chuzi *kothá*, as the special clients of the monks, cultivate the lands of the other monasteries, but the monks are expected to give the men who actually do the work something for their trouble. In many villages there are one or two fields known as *Lhazing* or God-

* He could resume the plot of land, but apparently he could not always evict from the house, as that has sometimes been built by the *dotu*: himself.

† The phraseology of the deed of grant is curious. It is drawn up and attested by officials with high sounding titles, signed and sealed at 'our palace,' &c., and promises that the grant shall endure till the feathers of the raven turn white and the snow on the mountains black.

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land attached to the village *Lhakang* or temple. They should be considered to be the common property of the village. One of the landholders or other residents cultivates them, and pays a fixed rent which is applied to lighting the temple with lamps, or to the expenses of occasional feasts. Such a tenant can be evicted by a voter of community; sometimes all the landholders unite to cultivate these fields, and the whole produce goes to the temple expenses. Some of these temples are served by a *lāmd* nominated by the *samindars*, others by the *samindars* themselves. In many villages there are fields known as *yursing*, or canal land, the produce of which, as in Lāhaul, is devoted to a feast at the time of annual canal repairs; these also should be considered the common property of the community. In all villages there are some persons known as *yulfa*, that is, village *dotuls*, who own a house and small field attached which they have reclaimed from the waste with the consent of the village community; some few have no field; but all pay a small fee towards the revenue of the village by way of hearth-tax. They could not be evicted, as the land was given them to induce them to settle permanently in the village, and on that understanding they have built their house and broken up the waste.

The custom with regard to *beydr* is much the same as in Lāhaul. Ordinary repairs of roads from village to village have been hitherto performed by the *tulfa kang-chimpas*, or regular landholders only; the *kang-chungpās*, *yāng chungpās*, and *dotuls*, have only been called upon to assist on occasion of extraordinary repairs. Mr. Lyall recommended, however, that in future each house, and not each holding, should furnish a man for repairs of roads, as is now the practice in Lāhaul. For the duty of carrying letters or travellers' baggage across the passes the regular landholders alone are liable, and a roster or roll of turn of duty is kept up as in Lāhaul. A landholder often gets a *dotul* or other dependant to go in his stead, but the latter is at perfect liberty to refuse, and will not go unless handsomely paid.* So, again, the landholders are primarily liable for all carriage of loads from village to village; but when the number of loads is very great, all classes are impressed. In order to have a store in hand from which to meet the demands of travellers for supplies, about a *lāk* of grain is collected from each regular landholders at the commencement of the season; any extra expenses on this or any other common account are met by a rate levied on all regular holdings in Spiti. The rate is uniform, and does not vary with the rates of revenue for different villages. At the end of the season, when all the passes have closed, a meeting is held at Dankar, called the *Talsichemno*, or great tax audit, at which the accounts of collections,

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Village Communi-
ties and Tenures.
Fields excluded
from regular house-
hold allotment.

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Beydr or forced
labour in Spiti.

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* As an instance of the price paid to a substitute may be given that fixed for the journey from Kibbar, in Spiti, over the Pārangla pass, to Rāpshu in Ladākh, viz., three rupees cash, two *khal* or about 50 lbs barley meal, a large pot of butter, five or six ounces of tea, a pair of boots, the loan of sheep to carry the porter's clothes, food, &c.

FEBRUARY, 1909.]

MISCEL

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Dancing

635

All the people dance on occasions of merriment, — girls and men. At Kuling, while the Bushans were dancing six or eight girls joined in.

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Professional dancing women are looked down and the peasant-proprietors will not eat with them. They are not usually prostitutes, though the unmarried ones may be.

III.

Objects connected with Religion.

Cenotaphs.

778

Strictly speaking, the *chorten* is an object of worship; the *dungten* is a bone receptacle. The *chorten*, usually made of wood, is the substitute for the *dungten*, which contains the bones of some abbot or saint and is situated too far away for practical worship.

Such is the origin, but in modern usage the *chorten* is merely a Buddhist symbol, and like a brass *deota*, may have no relation to any special *dungten* or to the bones of any particular saint.

Altars.

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Heaps of stones are erected to local spirits—to the *lha* of the pass or ravine and so on,—and every passer-by adds a stone or a horn. Horns are more acceptable to the *lha* than stones and the most acceptable gift is a *lungta* (cloth with prayers printed on it).

Every traveller adds a stone, even if in a strange place, where he does not know to which *lha* the altar has been erected. A white stone is the best. Black stones are from the evil spirits and are never placed on the heap. Usually a fallen stone is replaced and only when there are no fallen stones is a fresh one sought for.

A *lungta* is only added on special occasions. Thus, when a merchant sets out on a trading venture, he leaves a *lungta* containing a prayer for his success, his name and the name of the year.

IV.

Superstitions.

Magic Dagger.

789

The *dorja phurpa* or magic dagger is used by the *choba*, attendant on the sick, and by the

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MAN

[September, 1933.

0 30

A local doctor (*Amchi*) was called in to attend the sick man, who was given certain purgatives which were vomited as soon as they were administered. The duration of the deceased's illness was only one day.

Having heard that the body was to be disposed of by mutilation, my curiosity was aroused, and I determined to witness the ceremony first-hand. To achieve this end I was obliged to simulate great interest in the local religion, and professed myself an ardent Buddhist. To my surprise I received consent to follow the funeral cortège, and to be present at the actual ceremony of mutilation.

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The place where the mutilation ceremony was performed was on a small hillock by the side of the Spiti river, about a mile and a half from the village. Eight men carried the dead man on an improvised bier made of four rough pieces of wood crossed in such a way as to form a square shaped seat. Immediately after death the deceased's neck was broken by one of his relations. The lower part of his right leg having been flexed at the knee joint and placed over the middle third of the left thigh, so that the calf muscle was clearly in evidence, a yak hair rope was passed in a figure of eight round the leg, thigh, and neck, bringing the head down very close to the knee. The corpse thus trussed was placed on the bier, with two relatives leading the funeral procession. Behind the eight bearers of the corpse came some villagers amongst whom were two men, one carrying a log of wood, and the other an axe and hunting knife.

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FIG. 3. CARRYING THE DEAD MAN FOR MUTILATION.

About two furlongs from the village the procession reached a prayer wall. At this point the two men leading the procession returned to their own village bearing flags and a banner with a goddess painted upon it.

On arrival at the site of the mutilation ceremony, the body was taken out of the bier, and the clothes and funeral ornaments stripped from the dead man so as to expose him naked. Two lamas (priests) then took up a position about thirty feet from the corpse, and faced eastwards, whilst another lama squatted on the ground to the south of the site of mutilation. These men held ritualistic instruments in their hands, and muttered prayers.

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whom the main business of mutilation devolved, placing himself in front of the corpse drew it over to a flat stone just visible above the ground. Then, after cutting the rope which secured the deceased lest he should rise and do some harm, he laid the dead body on the stone with its knees in a flexed position. This done, he placed the log of wood under the cervical region, cutting with his hunting knife the skin, fascia, muscles, and other soft structures of the neck. Then taking the axe from his girdle, he severed the head from the body, and placed it close by. He now proceeded to open up the abdomen. First, he caught the abdominal wall in the epigastric region with his left hand, and with his right he introduced his knife at the tip of the xiphoid and cut the abdominal wall horizontally, and the flap thus made was turned downwards over the pubic region.

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On opening the abdomen faeculent fluid gushed out. The small and large intestines were semi-distended and bulging. It being of great importance to ascertain the disease which caused the deceased's death, the mutilator used a small piece of stick to elevate and examine the intestines. His verdict was that the man had died from a fatal bilious attack, though so far as I could see the liver was quite normal.

890

Standing close to the body I could see that the intestines were distended, and part of the small intestine was chocolate colour (gangrenous). Besides this it had the appearance of having been ruptured and perforated, which fact rather confirms my belief that the extremely violent aperients administered to the man during his brief illness produced these disastrous results.

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The operation of opening the abdomen completed, the executioner disarticulated the left ileo-femoral joint by first cutting the soft structures, fascia, and tendons around it, though there appeared to be little system in his procedure. Huge pieces of flesh were sliced from the thigh and buttock down to the knee, these being thrown on to a large flat stone nearby. When the joints at the hip and knee were cleared of flesh, the tendons and fascia were severed, and the femoral bone was disarticulated and laid on one side. (This bone was specially kept to convert into a lama's human thigh bone trumpet.) That part of the leg below the knee, he chopped with an axe into big chunks, throwing these on the slab of stone also. Followed the hacking off of the right arm near the insertion of the deltoid muscle, after which the whole of that limb was chopped in lumps and likewise placed with the other pieces of flesh. The next step was to extract the contents of the abdomen, i.e., intestines, liver, spleen, and stomach, placing these on the already large pile of flesh, et cetera. The pleural cavity was then opened by cutting and hacking the ribs with his axe, and the lungs and heart were severed from their adhesions with his hunting knife, these organs being similarly thrown on the stone nearby.

The right leg was then treated similarly to the left; after which the left arm was mutilated and disposed of. This done, the spinal column was hacked in pieces, the ileum and sacrum being also treated similarly.

I noticed that the mutilator did not dissect and mutilate the head which he had chopped off in the early stages of the ceremony, but threw it down the bank of the river.

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It is commonly believed that so long as the head lies in close proximity to the rest of the mutilated parts of the corpse, carrion birds and beasts of prey will not approach. Towards sunset, the time at which the mutilation ceremony took place, I saw no birds about, and this was thought by the relatives to be an ill omen. Further, if they should not appear within one or two days, the deceased is deemed to have been very wicked during his life-time.

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The current theory to justify the disposal of a corpse by mutilation, is that thereby the dead cannot rise again. Others, however, affirm that human flesh is a special delicacy which the gods enjoy.

In Spiti, the office of mutilator of corpses is not hereditary, nor does it belong to a professional class of executioners, the members of which are not allowed near the precincts of a temple, as is the usage in Central Tibet. The corpse mutilator is usually a relative of the deceased.

When this task is completed, he returns to the deceased's house, outside of which is placed a vessel of warm water so that he can bathe himself and change his clothes. In return for his services, he is well fed and paid by the family to which the deceased belonged.

BHAGWAN SINGH.

[143]

Beyond the High Himalayas

753 healthy places. They also send poison to make men dizzy and sick at the stomach, to make them bleed at the nose and swell in the joints, to make them faint and unable to walk.

753 Whenever one gets over a pass without being afflicted by pass
782 poison or without suffering any other injury or disaster, the gods

- 778 have been good to him. And so he always celebrates the event. He does it in several ways. He builds a pile of stones at the pass—called *obos* in Ladakh and *oris* in Lahul—and each time a traveler passes that way he adds a stone. And so the piles grow into huge collections. Everyone adds to them. A lama of distinction who is carried across a pass in a chair or who rides in state will not go by without having a rock added to the pile. A servant will hand him one from the ground, and he will drop it with his own hand. And he more than likely will add a prayer banner to the rock cairn or stop and burn incense there. The *obos* is a dominant ornament on every pass; and it is found also in other dangerous places such as in the steep and treacherous gorge between La Chulung La Pass and Toche Phirche.

The *obos* usually has streamers of colored cloth tied to the rocks or fastened to sticks that are planted in the rock pile. Prayers are written on these pieces of cloth, and each wind that blows makes the cloth flutter, and each flutter sends the prayer winging to the god or goddess of the pass.

- 133 The day we left Chakchu we climbed steadily through strange and exciting country, headed for Gongrechen Pass and La Chulung La Pass. There had been no trees north of Baralacha. The whole stretch of land seemed to be desolate and heavily eroded. Now the marks of erosion were lying heavier and heavier on the land. Once these mountains and valleys may have been lush. Now there was only an occasional patch of grass standing like a tiny island in a sea of slate pumice. Many buttes mounted the canyon walls. They were brown, yellow, green, and red; and the highest of them were flecked with snow. There is much sandstone in this stretch of country; the wind had whipped it and the rain had

12: Douglas T-3 (1951) 1953 AJ4 W. Tibetans AJ4

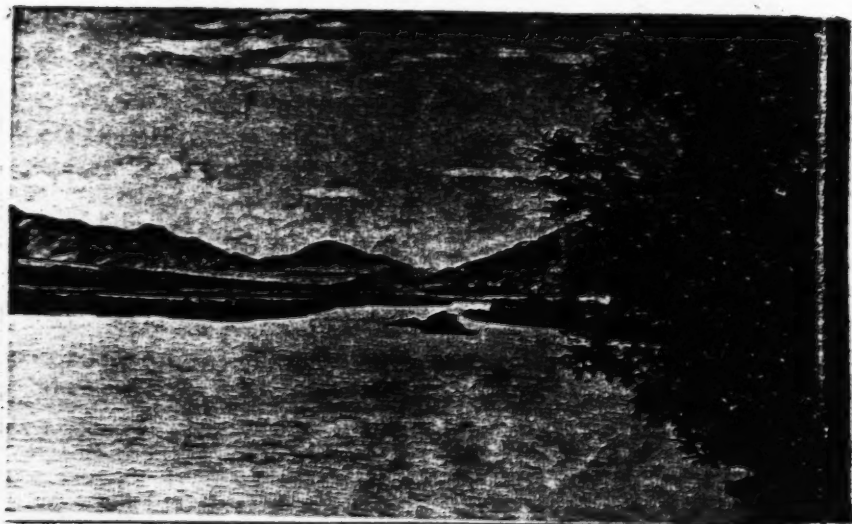
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On Gongrechen Pass was an obos flying dozens of prayer flags. Ram Chand, one of the muleteers, reverently added a new streamer to the collection.

The valley below Upshi is several miles wide and the land lay mostly unused, the vast potential of the Indus being largely untapped.

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[facing p 129]

Beyond the High Himalayas

792 tery to open the day at 5:30 A.M. and close it at 8 P.M. The monks of Hemis sometimes follow the example of their founder and go into retreats, taking vows to immure themselves for three years in barren, single-room houses that have no windows, no furnishings, no utilities. Here they sit in prayer and meditation for three long and lonely years. Those who complete the three-year vigil are held in high esteem by monks and laymen alike. Few, however, come out alive because of the rigors of the ordeal. Yet those who start do not turn back, for in the Buddhist world one who violates his vows degrades himself and is held in contempt by the community. Hemis, the first monastery in all of Ladakh, is still an ideal physical setting for a retreat; and over the centuries it has become rich not only in lands and other wealth, but in legends as well.

538 One of these apocryphal tales concerns Jesus. There are those who to this day believe that Jesus visited the place, that he came here when he was fourteen and left when he was twenty-eight, heading west, to be heard of no more. The legend fills in the details, saying that Jesus traveled to Hemis under the name of Issa.

• 778 This is a land where legends readily grow. Hindus and Buddhists are, of course, not alone in believing that holy men have made certain places sacred. But they have a special theory about the phenomenon. The presence of holy men and the prayers they have recited have created spiritual vibrations that dominate the place. Pilgrims who go there and stay at least three nights can feel these vibrations and thus enrich their psychic and spiritual life. Many places of pilgrimage are common to Hindus and Buddhists alike e.g., Mount Kailas and Lake Manasarovar in Tibet.

776 These places usually have a presiding deity and many dozens of demigods. There are said to be about 500,000 deities around Mount Kailas alone. But only the pious can see them. These gods are mountain gods, river gods, tree gods, family gods, field gods, house gods. They are the gods and spirits of the ancient religions on which Buddhism became engrafted. They and Buddhism have

An Incarnate Lama

today been mixed in a religion which Buddha himself would ⁷⁷⁶778 • hardly recognize.

Buddha (Siddhartha Gautama), whose home was in Nepal, ⁷⁷⁹ lived from about 560 B.C. to about 480 B.C. He designed a beautiful religion, a religion more intellectual than emotional, one that made wisdom its main faith and righteous conduct its code. Buddha taught the "Noble Eightfold Path": (1) right views; (2) right aspirations; (3) right speech; (4) right conduct; (5) right livelihood; (6) right effort; (7) right mindfulness; (8) right rapture. This philosophy demanded (1) freedom from superstition; (2) noble thoughts worthy of the intelligent man; (3) speech that is truthful and generous; (4) conduct that is honest and peaceful; (5) actions that bring no injury to any living thing; (6) self-control that subjects the passions to control by the mind; (7) a mental attitude of active watchfulness; (8) deep meditation on the principles of life.

Buddha's tenets were based on the notion that the cause of all ⁷⁷⁹suffering is desire and that desire results from ignorance. Buddha ⁷⁷⁵believed in life after death, or rebirth. The Hindu belief in rebirth preceded Buddha in India. Man does not die; his soul merely leaves his body and moves on to take possession of another body. One can, by his acts and mental attitudes, become reborn into a higher and nobler form; or he can debase himself and return to earth in a lowlier condition. He can, unaided, effect his own deliverance and gradually, in successive reappearances on this earth, attain the status of an Arhat or perfected man. This, briefly, is the doctrine of reincarnation. Every event is the result of prior causes and itself the cause of future events. What is done in this life shapes what happens in the next. One who lives a life of good works and good thoughts will move in the next life one step closer to Nirvana. But one who violates the teachings of the "Noble Eightfold Path" will in the next life move down the ladder; then he will have to start over and regain the ground he has lost in his struggle toward perfection.

CHAPTER 17

OM MANI PADME HOOM

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Om Mani Padme¹ Hoom is the mantra or devotional formula of Buddhism. In Ladakh it is repeated by all people while sitting, walking, or traveling. It is a mystic formula whose letters have a symbolic importance which I learned but did not understand. The repetition of these mystic words sets up a vibration. Some say the vibration improves one's physical health; some say it gives a spiritual benefit. I learned in Ladakh that it was supposed to do both.

Om Mani Padme Hoom—Om Mani Padme Hoom—Om Mani Padme Hoom—these are the words that I heard all the way along the 240 miles from Manali to Leh—on wind-swept passes, beside cool springs, at fords across angry rivers, in villages, beside shrines, in monasteries. These were the magic words on the lips of men, women, and children everywhere I went.

• 778 They also appeared on the *mani* walls. I saw my first one on
788 the south side of the Himalayas between Koti and Rothang Pass.
346

¹The *d* is silent, the first *a* is short, the second long.

Om Mani Padme Hoom

It was about six feet wide, three feet tall, and fifteen feet long. 788
This rectangular pile of stones had been built by some lama on 778 •
his travels. He had placed on top several slabs of slate and en- 346
graved on each of them *Om Mani Padme Hoom*.

Rahul told me at the time that this would be the smallest *mani* wall I would see. And it was. It seemed that the closer we got to Leh the longer the *mani* walls became. There were *mani* walls from ten to twenty-five yards long near every village. At Toche Phirche, where we camped in the rain, there was a *mani* wall fifty yards long against which we stretched rubber tarps to form lean-tos. At Gya—the first village north of Jispa—there were many *mani* walls, some one hundred yards long. And outside of Leh there was a *mani* wall fully a mile in length. It was a massive thing, perhaps five feet high and twelve feet wide. Its top was strewn with flat rocks on each of which had been engraved by some lama, *Om Mani Padme Hoom*.

One who passes a *mani* wall murmurs, "*Om Mani Padme Hoom*." And he always keeps it on his right. For there is an old Tibetan saying, respected in Ladakh, "Beware of the devils on the left-hand side." And as one passes a *mani* wall, keeping it on his right, all the prayers engraved on the stones of the wall are said for him. *Om Mani Padme Hoom, Om Mani Padme Hoom*.

The *chhorten* is associated with *mani* walls, a large one tower- 346
ing perhaps thirty feet or more; a smaller one, ten. It is of pyramid design, made of stones and clay, and usually whitewashed. The architecture of the *chhorten* is symbolic of the basic five elements:

the lowest cubical part is the earth,
the spherical part is water,
the triangular part is fire,
the crescent part is air,
the moon on top is ether.

There are 108 different designs of the *chhortens*. They can be plain, simple, mud affairs, or they can be beautifully built out of

Om Mani Padme Hoom

for days on end. There are dancing and the exchange of presents; 776
there are prayers before images of the deities, prayers in the
chapels. There is no distinction between clergy and laymen, rich
and poor, men and women. Beggars kneel in pews next to the
elite. And the whole audience murmurs in unison, "Om Mani
Padme Hoom."

At the entrance to the main chapel of the Hemis Monastery 788
there is painted on the right-hand wall the wheel of life, sacred in 778 •
Buddhist symbolism. It has been beautifully described by Suydam 531
Cutting in *The Fire Ox and Other Years*:

"The 'wheel of life' is a spoked disk, painted on a scroll. On the
hub are painted a cock, a pig, and a snake, standing for lust, greed,
and anger, the three vices that torment human beings. The rim is
divided into twelve segments, representing such metaphysical
concepts as 'sense surfaces and understanding,' 'indulgence,' and
'fuller life.' The area between hub and rim is divided into six com-
partments, sharply divided by the spokes. At the top is heaven, at
the bottom hell. The other four spaces are devoted to human life,
animal life, purgatory (tormented spirits), and titans.

"Closer inspection reveals a dolorous prospect—a multitude of
pictographs illustrating Buddha's doctrine that suffering is inevi-
table—'All is transitory, painful, and illusory.' Life is an endless,
wearisome round of rebirths. The pictographs illustrating human
life, for instance, show birth, old age, sickness, death, ungratified
desires, struggle for existence, punishments, bereavements, and
offensive objects and sensations. Hell is no less graphic. There are
eight hot hells and eight cold ones, with an additional outer hell
through which escaping spirits must pass without a guide. Each
of these has special tortures to suit various crimes and misde-
meanors.

"The 'wheel of life' is held in the claws of a monster who sym-
bolizes 'the hideousness of clinging to life,' and beyond the rim
is shown Buddha, who has escaped the round of metempsychosis."

Beyond the High Himalayas

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778 As the lamas passed this scroll, I heard them mutter, "*Om Mani Padme Hoom.*"

788

782 To the center of the main chapel is an altar covered with bowls filled with water and cereals. They are offerings to various gods.

For the sake of prosperity, they are supposed always to be filled. I met the lama who attends them, a scraggy, barefooted man, and as he passed the altar I heard him mutter, "*Om Mani Padme Hoom.*"

There are thirteen large urns at Hemis, about four or five feet tall and three feet wide. They are filled each year with yak butter by some friend or benefactor, and lighted wicks stand in the middle. Each urn is supposed to burn a year. If the flame goes out, it is bad luck. The lama who had the main urn under his surveillance hovered near, wrapped in a soiled, red robe. As I went by I heard him murmur, "*Om Mani Padme Hoom.*"

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788 In the center of an adjoining chapel is a life-size statue of Buddha, where the devout bow in worship, murmuring, "*Om Mani Padme Hoom.*"

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Around Buddha are images of lesser deities and of Incarnate Lamas. There is one of Stagtsang Raspa, founder of Hemis. There is one of Mila Repa, the famous Tibetan poet who lived for eighty-three years and attained Buddhahood in that span even though

[754]

his early life was sinful. He had learned how to kill people by magic and for a while walked the path of darkness. Then he did penance under a Lobon (Guru) by the name of Marpa. Marpa made him build a house of stone, then tear it down and carry the stones back to where he had found them. He did this over and again, one time building and tearing down a house nine stories high. Marpa beat Mila Repa and gave him impossible chores to do in penance for his sins. Finally Marpa gave him the Initiation and the Teachings, and launched Mila Repa on a life of mortification of the body. He became a hermit in a cave on a high mountain, where he lived on nettles. He renounced food, clothing, and

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Yet out of this waste and desolation have been built some of 778•
the most magnificent *mani* walls in the world. They stretch al-
most continuously the whole of the four miles from the Indus to
the town of Leh. Some units are a mile long, fifteen feet wide, six
or seven high, with *chhortens* at each end. Some are double, with
a twenty-five-foot passage in between. Hundreds upon hundreds [788]
of slabs of flat rocks have been engraved with prayers and placed
on top. All of these prayers are said for the passers-by, who, by the
mere act of passing, gain merit. These *mani* walls are the product
of centuries of work. Hundreds of faithful hands have carried the
rocks from fields and gullies; hundreds of man hours have been
spent by lamas working as stonemasons to cut prayers into slate,
prayers that will do service so long as the rocks do last.

As we neared Leh we saw the longest of these *mani* walls and
kept it on our right until we came close to the south gate of the
ancient town. There we stopped and took pictures. I remarked to
Rahul that this huge *mani* wall that ran downhill at our feet a
mile or so reminded me of a great conduit carrying water off our
western mountains for irrigation in distant valleys. He was
amused at the symbolism and went on to review the economic
plight of this region:

- most of the wealth is owned by a few men and the monas- 471
teries.
- the great mass of the people are poor, living at the bare 735
subsistence level.
- the monasteries pay no taxes on their wealth. [592]
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Ladakh, therefore, is a deficit area—finance-wise; and since the
Kashmir government gets precious little revenue from Ladakh, it
is not anxious to spend much money there for improvement.

Ladakh, therefore, remains a feudal system in the modern 423
world, a feudal system held together by the fears and super-
stitions and adoration created by the religious order of lamas.

Introduction to the Land & People 21

able British Government is paying him some large salary for his services ! 759

Strange is it to see the extraordinary mixture of finery and rags in their religious services, ceremonies and festivals, the rich brocaded Chinese silk gowns of the dancing lamas having little tags of cheapest gaudily-dyed butter muslin attached, while beautiful clothes are surmounted by tinselled hats, the latter the sort of rubbish that children love for "dressing up" in the west. Strange too, is the mixture of clownishness and solemnity, as seen especially at the Hemis festival. In the altars of little private chapels in the homes of the richer Buddhists, the most beautiful metal work will be found side-by-side with a cracked cup or an old tin, while in the matter of dress, dirt and finery often go together, nor do they seem to see the former in demanding a price for a second-hand, one might say an "umpteenth" hand, garment with beautiful Chinese embroidery, but so tattered and frayed and soiled, that a European can only reject it. 796 [778] • 291

So does one thing after the other seem to our ideas the wrong way round in this strange land, where the term *mgologpa* ("head-turned" or "back to front" man) is a common term of reproach. But is it they who are, as it were, the wrong side of the Looking-Glass, or are we ? 121 186

Some years ago one of our colleagues in the course of conversation with a Ladaki, referred to their peculiar and distinctive smell, and was filled with surprise and chagrin when he was told that that was quite comprehensible, for we *Pyigling pa* (pronounced Pilingpa, being literally outsiders, i.e., foreigners) had an unpleasant odour in the Ladaki estimation also. Having some idea of the ratio of their ablutions to ours, this was a distinct blow to the Sahibs' vanity ! [147]

In attempting to understand this land and people, we must therefore remember that we are the outsiders and ours are extraordinary ideas and standards. After all, is it not wiser to expose your older dress to the daily wear and

28 The Past Story of Ladak

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medanism. Jamyang Namrgyal, the grandson of Bagan, King of Ladak, set out to enlarge his kingdom by attacking the buffer state between it and Baltistan, called Purig, of which Kargil is the capital. However, as he was too late in the year, he sustained defeat as much from snow as from the armies which opposed him, and as a result had to accept both the hand and the religion of the daughter of his Mohammedan conqueror. As the lady was beautiful, the accommodating lamas mitigated matters by discovering that Katun, their new queen, was a re-incarnation of the goddess, the "White Tara." The son of this union was, however, again a good Buddhist, and also went to war with Baltistan, but was unsuccessful. It was at about this time that the great Hemis Incarnation was invited to take up his abode in Ladak, and that the peculiar prayer-walls, of which we shall have more to say later, were introduced into the country. A third and successful war was also waged with the Baltis. But now begins the time of the decay and fall of the Western Tibetan Empire.

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The quarrel between red and yellow lamas had now become acute in Tibet, and the yellow sect called in the King of Mongolia as their ally. He overran the whole country of Central Tibet, and then turned his eyes further afield, first letting them rest on Bhutan, with the result that, without waste of time, the King of Mongolia immediately attacked Ladak, slowly driving the army back to the fortress of Basgo. The ruins of this fort on the hill, where the Ladakis held out for three years are still to be seen. Being at the end of their resources, the Ladakis called in the help of the great Mogul King, Shah Jahan, who sent a large army to their assistance, and together they slowly drove the Mongolian invader back over the border. WT
[797] Shah Jahan made the Ladaki King accept the Mohammedan religion and leave one of his sons with him as a hostage. But hardly had his Kashyiri army retired from the country, when the Mongolians returned again and forced the poor old King of Ladak to sign another treaty,

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 ● 776 The Photu La, a 13,400 feet pass, has just been crossed, at the top of which one seems to have had a bird's-eye view of a world of far-reaching mountain tops, so deserted of any sign of humanity that on looking upon this sea of mountains, one is reminded of Noah's dove who, having found "no rest for the sole of her foot," returned to the company of the Ark. So does one's eye return with a sense of common humanity and gratefulness to the unkempt, but triumphant pony-men of one's caravan, who, while their burdened steeds take breath after their exhausting climb, themselves pause to rest by the "Lhato" erected to mark the top of the pass. This structure is a collection of rocks and stones, supporting a crooked staff bearing some tags and rags with prayers inscribed on them, and with sundry marks of gratitude in the shape of old sheeps' and goats' horns, or best of all, a bit of yak's tail, thrown on to the pile. In the words *Sola, sola, sola*, the men express to the presiding genius of the pass their own relief and gratitude at once more having achieved the ascent, and then cheerfully start on the steep downward track. So it is with this majestic stretch of billowing mountains filling the mind that one proceeds on the way, and then rounds the last corner to see Lamayuru.

361
 778 But who shall adequately describe this capital of Hobgoblin-land in its setting of purple hills, distant snow peaks, and brilliant blue sky? Running down towards the village, interspersed with "chorten" fat round structures, rather like gigantic pepperpots, are long "mani walls" built of stones and surmounted by two flattened sides, gently sloping up to meet each other, these tops being formed of flat stones covered with prayers. Nearer the village they end in arches, often with *chortens* on the top, under which the road may run. The village itself is built on the rocky hillside, here formed into strange fissures and crags, bridged by crazy-looking shelves, which the builders have utilized as well as the firmer foundations. It looks as if one shake would topple the whole absurd

Nature's Setting

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structure on to the cultivated fields at the foot. Topping the 361
 hill and weirdest sight of all stands the monastery, with its 346
 flat roofs adorned at the corners with holy yak tails and
 prayer-flags. When staying at the rest-house at the edge of 000
 the fields below the village, the whole grotesque impression
 is especially enhanced in the evening, when the voices of the
 inhabitants going home from the day's work in the fields are
 loudly amplified owing to some strange acoustic relationship
 between the monastery hill and the one on the opposite side
 of the narrow valley. Moreover, as some of these stragglers
 ascend round the edge of the hill in the evening light, their
 silhouettes are also magnified, so that the whole atmosphere of
 this unparalleled and indescribable fortress of lamaism, makes
 the traveller rub his eyes in the endeavour to awake from such
 a fantastic dream. Before leaving this eerie wonderland there 133
 appears again a most extraordinary stalagmite formation of
 sandstone, as though whole cities had been tumbled out of
 the bowels of the earth, a veritable disruption of Sodom and
 Gomorrah after centuries of interment. After this, nature
 provides a scene of her wildest and most rugged grandeur.
 The road winds up and down the sides of a wonderful gorge,
 crossing several times the little stream, which gradually
 increases till it finally hurls itself into the Indus as a roaring
 torrent. All the way down the ravine, the road now climbs
 up far above the water, now descends close to it, but never
 leaves its noise, while the rocks provide a constant feast for the
 imagination, a succession of weird imagery, with variations in
 colour and shade, now fantastically suggestive, now boldly
 majestic, until at last the troubled waters are borne away by
 Mother Indus.

Thus does the grotesqueness of the land constantly manifest 178●
 itself, so frequently emphasized by the human touch, as in
 these long prayer-walls, the longest of which, just outside
 Leh, stretches for half a mile across the desert, looking for all
 the world as though some giant children had been playing

● 778 trains in the sand, the *chortens* at both ends resembling clumsy engines, the lower one to give an extra push up the hill. Then there are the little piles of stones so often put up by lonely shepherds, or tired wayfarers, who have made their resting-places wherever a big rock will give them shade, these themselves in their sauciness looking more likely to attract evil sprites than repel them. Often on the tops of hills seen from the road side, but apparently on no beaten track, having simply invited attention because of their height or the suddenness, will be seen *lhats* similar to those on the tops of passes.

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Yet the strangeness of the land is after all but a minor aspect of these mountain uplands. The majesty of range after range of glistening peaks and shining glaciers in the regions of everlasting snow, their everchanging colour from morning to night, and from winter to summer, always new, always different, who shall tell of their never-failing inspiration, or of their picturesque parables? How can the wonderful autumn sunsets seen from Spitug close to the Indus in the valley five miles below Leh, be described? In a riot of crimson, the sun drops down behind the western gate of the valley, the gateway home for us of the far west, and leaves the mountains closing in the south-eastern gate, the way to the great closed land of Tibet, shrouded in mystery, while every possible shade of blue and purple and crimson and gold steal across the great ranges flanking each side of the long valley, and when to go out and wander along the green-turfed flats by the river is to go out to worship. Look at those rugged, jagged, cruel pinnacles of rock pointing upwards to the sky, as we ascend the Photila on the downward road to Kashmir. Do not their crude fingers remind us that even the difficult sorrow-filled times of our lives, have their directive function?

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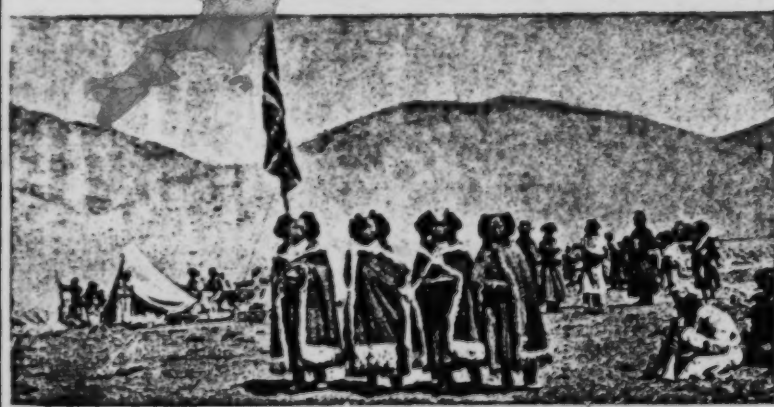
Living year in and year out in these valleys, bounded by their mighty ranges with their sense of mysteries guarded but capable of interpretation in some beautiful way infinitely



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DEDICATION OF A NEW MANI WALL.

At each end are chorvies.

A MONASTIC BAND.

One small lay child supports the ends of two long shawms.

A GREETING.

Women who have come out to greet the British Joint Commissioner with flour, water, chang (local beer) and fire. To the right a "band" of welcome is provided by one gentleman!

[FACING P. 48]

000 were engaged, becoming so violent that our tents partly blew down we were partly helped to descend, for its inhospitality drove us on into Kargil. The camping ground is a very pleasant one near some mills by a stream. On through a gradually narrowing gorge to Lotsun, where half of the whole march is done, then through Darkit, where the "headman" of the ~~wo~~ village is a woman, and then at last the defile opens out, and the mountains round the valley of Mulbek come into view.

133 As we emerge we see our first *chortens* on the hill on our right, and a little further on we notice that another broad valley enters the Mulbek one at an obtuse angle, while whole ranges of mountains come into view, vast upheavals at all sorts of angles. Still a little further till we have to turn our heads well round on the right, then at last we spy, built into the side of the rock behind and facing that other valley, Shergol, our first lamasary, the queerest, most elfish of structures, only distinguishable by its whitewash from the rocky formation into which it seems to merge. Now indeed we are back into Lamaland. Even before this, while watching for our first *dGorpa* (monastery), again a perfect little picture has claimed our attention on the left. A dear old grandmother, with her white uncovered locks blowing round her cheery wrinkled old face, is standing near a mossy-looking rock from which spring-water is falling, with her picturesque country basket, a four-sided structure converging to a cone-like point, at her side. This is a medicinal spring, famed for its tonic effect on the stomach, but on inquiry, the old lady says she has been applying the water to her arms and shoulders for which it is also remedial. Evidently she suffers from rheumatism in her old age.

000 The next part of the road has already been referred to in our third chapter with its ludicrous resemblances to scenes and statues, all the more fantastic for the stately majesty of the great hills behind. Had the long march so wearied us that we were getting dreamy, or was that really an old judge in

Back to Lamaland

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ificent stretch of mountains, its breadth and expanse exceeding those of yesterday's pass; the glory of light and shade are indescribable, and this little group of humanity in the foreground just completes the picture. To their right by a tiny trickle of water behind a little rock, a delightful pair have detached themselves from the party to engage in "Chos Choches" (doing religion). One has a wee tray on a collapsible stand and a spoon, all of which can be shut up within a kind of teapot, its cover forming a second platter when reversed, and here he is busy with his libations and mumbling away at his prayers, though apparently only a layman, while the younger man assists him. Completing the ascent an equally wonderful view bursts on the sight, but there is no sign of cultivation on these bare brown or snowwhite peaks, and one really feels as though even at the "back of beyond" in every direction, there never would be human habitation again. But there just below us a yak tosses up his head, and gallops off, while soon our eyes light upon another picturesque camp arranged within a wall of sacks. One of our Tibetan friends, preferring a sun to a water-bath, has slipped his arms out of his wide sleeves and sits there bare to his waist, though we ourselves find the breeze quite chilly at these heights. Down, down, down again, and the big peaks vanish while the little hills rise. Round many corners we come to a bare wild ravine with a dark frowning hill behind, fit framing for a solitary *horten*, throwing into relief its whitewashed base and red-ringed superstructure. Now we know a village must be near, and up a little zigzag path we go, and around another big *horten*, then catch our breath at the picture that lies before us, a village we have already described as a suitable capital for "Hobgoblinland." Nor does this impression diminish, rather, each time one rounds that corner it strikes the imagination more forcibly, and seems as though it can only be some dreamland phantasm. Even as you come down upon the prosaic little rest-house on its platform below the hill, the

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Back to Lamaland

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000 neighbourhood of Leh can be seen. But there is a sudden
 361 descent from this plateau into the pretty and quaint little
 ● 778 village of Basgo, which, with its peculiar rocks and ruins,
chorten gates and *mani* walls, appeals to some people more than
 Lamayuru. In spring it is certainly a gem in the bare hills,
 for on the verge of the plain one suddenly comes upon it as a
 mass of apricot blossom. Above the Basgo-Nyemo valley
 neither the apricot nor the apple ripen properly, and the Leh
 [487] supplies come mostly from there or from Saspola. The main
 road, which we must occasionally remind ourselves is the high
 road to Central Asia, leading through the village, passes many
 tumbledown *chortens* and *mani* walls, and, in one little recess on
 [788] the left, one sees a fine example of a prayer-wheel made of a
 kerosene tin. On the outskirts, a row of prayer-wheels may
 be noted on a roof, waiting to be turned by the wind.

Over a sandy four-mile plain with a long *mani* wall extending
 half-way, we reach Nyemo, which looked only about twenty
 minutes ride from Bazgo, and are glad to enter the shade of
 484 its large *bagh*, and new bungalow. Here we remember
 camping once and taking our meal in the open by our tents,
 when a group of traders and their servants from the serai came
 000 to watch this interesting performance. Wearying of their
 unabashed stare, the Doctor Sahib at length rose, and addressed
 them in their own language. Pointing solemnly to the
 members indicated, he said, "I too am a man, I have eyes,
 ears, nose and mouth." A grin slowly spread over their faces
 as they caught the rebuke, and they stole away to bother us
 no more.

(131) Now we have one more *rong* to ascend, then we soon come
 out on to a long terraced plain with a glorious view of our own
 Leh valley, the Indus spreading out into several silver streaks
 as it winds in and out of its broad acres. Grateful after the
 narrow gorges and long defiles is this open expanse, ringed by
 range after range of peaks pointing up to some 20,000 feet
 1000 above sea level, whose snow can never melt. "My very own

000 pure cool air of the early morning. Our road runs along the left bank of the Wanla stream for about three miles, then we have to cross it by such a bridge that those of us who are riding dare not trust our ponies to it, and must ford. Soon after the thrills promised by our friends in the village begin. The path runs along the cliff, varying from ten to two hundred feet above the river, which is now fairly deep and rushing. Often it is hardly wider than the hand can span, and, of course, the track always runs along the extreme edge, as roads in this country usually do, while over the edge is first a rapid decline, then a perpendicular drop straight down into the river. One slip off the road and the chances of recovery are practically nil, while the preliminary slither down the slope would just allow time to realize the pleasant drop which would occur when the perpendicular part was reached. Walking along this so-called bridle path, I remembered coming along the same road some years before in early summer, and how at one place the path, to add to its terrors, was actually covered with sloping ice, and I admit having shirked it by climbing up along the hill above. After a walk of two-and-a-half hours we reached the pretty little village, Panjila, but, before arriving could not help noting the only sign of vegetation on that bare hillside, one lonely pine tree of considerable age. Evidently it had found a little spring to sustain its life. So quaintly does the smallest rill or source of water permit the growth of one or two trees in such a dry stony land. No wonder that in its fantastic isolation the *shugpa* or pencil cedar of Ladak, is regarded as a holy tree and in it dwells a *Lha* or good spirit. Often an altar piled high with the horns of wild sheep or goats is built around the stem of such a tree, and of certain *shugpa* it is said that to break off a twig or branch will cause the death of the offender within a year. Thus, among the oldest trees in the land, where wood is in such demand for fuel, is the *Shugpa*, owing its existence to the protection of its gods.

000 the wild red currants, now ripe, are wonderfully sweet to the taste. Then look up to right and left, and see the great slabs of cliffs, rising absolutely straight up from the river for over 1,000 feet; or, where they lean at all, the slope is inwards. Behind them are further tiers. Beyond, more cliffs, rising up to a similar height, look just like huge stalagmites, the formation of cliff and stalagmite together often suggesting one of nature's wonderful cathedrals with its many spires. [873] The Ladaki would people them with his *lhas* (spirits), which he certainly believes inhabit the stalagmites.

At last we turn a corner and our hair might turn grey too, for the natural road stops abruptly at one of these perpendicular rocks, on to which human hands have built a kind of rough scaffolding. On every little projection from this rock stones have been merely laid to the desired level, and not even cemented with mud. Jutting out from the rock are beams; how they have been fixed in it is impossible to say, and resting on these more beams parallel with the cliff, and finally, to give a firm footing, slabs of rock. Why the whole crazy structure does not topple down is past comprehension. The doctor, wishing to be whole in order to render first-aid to the Padre should calamity over-take him, crosses over first, to feel peculiar sensations up and down his spine as he watches his colleague follow after him. Even the horses seem to realize their precarious position, and press close up to the cliff. [778] Having safely traversed this piece of road, we are not surprised to see a *chorten* and a *mani* wall, though still miles away from human habitation, for even the Ladaki must feel he needs a special safeguard for such a perilous passage.

361 From now our road descends until we reach Hanupata, where, although the onset of rain threatens to damp our welcome, the villagers make up for it in the heartiness of their greeting. 622 The *mGopa* or headman begs us to come and 574 rest in a "very nice room" of his house until our luggage

over A long gradual ascent leads to it, covered with wonderful flowers, and as the doctor climbs up, he remembers an experience he had there some years before. His colleague's mare was taken ill when nearing the top, and was unable to proceed unaided. It was a matter of either deserting her or dragging her over, and as the last half mile of the pass was under deep snow, the latter proved to be an even harder task than anticipated. Holding with one hand to the tail of his Zankskar pony, and with the other pulling the mane of the sick mare, the former animal dragged both of them over a 16,600 feet pass through deep snow.

This pass brought us to Yulchung, from which we made a detour to Lingshed, but we will not linger there now, as we shall be referring to it elsewhere. Beyond it, the road runs along the side of the hills on the right bank of the river, whose left one would seem to have been shaped out by some Goliath into gigantic stalls to stable his horses. Next comes a steep drop down to the river, where a truly Ladaki bridge awaits us. No doubt some belated traveller, needing wood to provide himself with the consolation of his butter-tea, has helped himself to some of the flooring of the bridge. The next arrival has not been long troubled by this lack of boarding, for there are plenty of large slabs and stones about to place on the various gaps. As our pony stepped on to one of these, it tipped up, and a hundred and fifty feet below roared the Charab river. Such a place must abound with evil spirits, but nature has kindly provided a large rock, shaped like a sugar loaf, as a foundation for the propitiatory altar. On one side of it some human hands have managed to make another large stone rest, supporting others up to a level with the top of the sugar loaf, and across this peculiar base have balanced a huge flat slab of rock, piled high with the horns of wild sheep and goats. Facing this strange structure a throne of stone has been erected for the officiating *Skushog* or lama, when religious rites are performed here.

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THE TOWN BAND OF LEH

who appeared in the Moravian Mission Compound of their own accord to greet the bride and bridegroom on their return from Church on the rare occasion of a Sahib's wedding in Leh.

A PRIVATE CHAPEL.

The service resembling High Mass being held on the verandah of a "private chapel" in the summer residence of a prominent Tibetan in Leh.

Facing pg. 104

Domesticities

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child or perhaps by a mother with one or two children in her wake. A few houses are also scattered here and there among the fields, while in a larger village, many families have also a "country seat." This *yarsa*, or summer-place, usually consists of a small hut with a stable below, and a kitchen-room above, leading on to a balcony or flat roof. These may be on the outskirts of the village, or a mile or two up the valley behind. Anywhere on the hillsides, not too far distant from the rest of the community, where a spring or brook is available to water a small patch of cultivated land, these *yarsas* may be found, while in a large village such as Kalatse a considerable proportion of the population move in the summer away to the hills, taking their cattle with them to the so-called *brogs*.

Coming back to the village one often notices a little roofed balcony placed over the front-door, containing its three miniature *chortens*, coloured red, white and blue, with its demoniacal gods crudely painted on the wall behind. Near the house a young girl may be seen with a small stone in her hands pressing out the oil of apricot-kernels on a large flat boulder with a hole in the middle, into which the fluid runs. This oil is used for cooking purposes, for dressing the hair, and for burning in the little vessels before the altar. On the high road we have met in early summer donkeys and ponies loaded with sackfuls of these apricot kernels, proceeding down to Kashmir to sell them for the same purposes. They come from Baltistan, where the best apricots of this part of the world grow, and one can picture the inhabitants sitting out in the winter sunshine, when there is no field-work to occupy them, and cracking open the innumerable stones necessary to fill all these sacks with kernels. The seeds of a species of mustard plant are used for the same three purposes, though the mustard-oil is not so strong as that of the apricot.

In the house of the headman of the village, and in many of the better-class homes of the town, one room is dedicated as a little private chapel, used chiefly by the master of the house

FOR READING HIS HOLY BOOKS AND REPEATING HIS PRAYERS.

342 for reading his holy books and repeating his prayers. Here,
 788 too, the lamas are accommodated when they are sent for to
 793 come and "do religion" in the house. Their presence can
 be detected from afar by the monotonous beat of their drums,
 while nearer at hand the sound of their chanting can be
 heard. At such times, lasting one or two days, the priests
 must be both fed, and paid in money.

788 Where a whole room cannot thus be set apart for religious
 798 purposes, a small corner in the best room will be arranged as
 an altar with all the necessary paraphernalia of ritual. These
 include the brass vessels for burning oil, vases containing
 peacock feathers, and chased vessels of brass, copper or silver
 or combinations of these to hold the rice, barley and other
 offerings. Quaintly-shaped vessels for holy water, small
 idols in metal cases, with a tiny window in front and slots at
 the side through which string may be passed to tie them
 round the waist when travelling, salutation-scarves of wide
 meshed raw silk, little bits of tawdry rags, doubtless blessed
 by some Skushog, and one or two sacred books in their long
 covers also find a place there.

554 One has often noticed in Mussulman homes that the best
 [758] room is always used by the head of the house if he falls sick,
 and in most houses the best gowns and coats, especially the
 headman's, adorn its walls, along with soiled Turkish towels
 hanging on rough pegs. But surely the best and brightest
 room is most conducive to a successful toilet and effective
 ablutions!

342 The ordinary inhabitant, however, who only gives his
 religion an average place, and who cannot afford many
 lamaistic luxuries, generally has to make a living-room of his
 best room, though as we have already indicated most houses
 have a large bright room upstairs for use in summer. The
 greater part of the side of this is a window space, framed in
 wood with three or four longitudinal partitions, each of which
 can be filled to any height desired for warmth or privacy by

868 are real picnics, for *zan* and cooking-pots and wooden cups are all taken, also a little bit of food ready prepared in the pocket to eat when away up the hillside, where many a tale is told, and many a song is sung, echoing across the valley from one rocky perch to another. So the happy days of childhood pass, and in this land of primitive needs it is indeed difficult to get the children together for school. In the winter they get up so late, for fuel is scarce, dung has to be collected, and wood is so expensive, and bed is the warmest place till between 9 and 10 a.m. Summer is still worse, especially for the girls, as they must be off to the hills with the sheep and goats, so cannot be spared, and when they reach their teens plans for marriage are laid.

802 But why learn arithmetic when nature provides such a convenient counting-board as the knuckles. With the thumb as pointer, each finger has three joints, a total of thirty on which calculations can be made. Why measure time in years, when a contract may be worded as poetically and conclusively as follows :—"the bond to last till the crows turn white, and the glaciers melt." Where payment is made in kind, wages need not be calculated; thus your fields can be worked by giving 465 565 the labourer part of the products. Only the gods must not 782 be forgotten, for the first few handfuls of corn plucked must 614 be tied to the pillars of the best room, and dedicated to the 776 god of the brotherhood to which any given family belongs. For each family is linked up in such a brotherhood, the members of which are called *pa-spun* (man-brethren). These are originally relations, though outsiders may be sworn-in at a special feast, and all worship at a common altar, presided over by their special deity. This custom is said to be a remnant of the ancient worship before Buddhism came to the country, the gods sometimes having Hindu names. The ● 778 altar is originally built as a platform of mud and stone, and 782 on it is placed a clay pot, round which a wall is built. Into 792 the pot are placed small offerings, such as grain, coral, pearl,

Modes & Manners

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pieces of silver and gold, and then a local *Skushog* or great lama comes to dedicate it. The mouth of the vessel is closed and the wall built up over it, then, on top of this is placed another clay vessel whose offerings are renewed annually. On the third day of the new year the lamas are called in, and fresh offerings of rice, wheat and barley are dedicated, while the altar is decked with flags, branches of the pencil cedar, arrows, and horns of wild sheep and goats. Members of the brotherhood have certain duties to perform in connection with the great events of life. After death only a *paspun* may touch the corpse, and in marriages it must be a *paspun* who carries all the bride's belongings and dowry to her new home. Thus the countryside is linked up together in the bonds of a brotherhood based on religion.

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150 Occidental Treatment for Oriental Maladies

757 cure them of their blindness, but our solicitude seemed
 763 unnecessary, for they remained quite cheerful, merely saying
 "Lanchaks,"—that is "we are atoning for our sins in a
 former incarnation." No doubt those successfully operated
 upon are getting the reward for former good deeds, and for
 the successful operation it is quite unnecessary to thank the
 Surgeon when virtue is being rewarded. The next question
 757 is, where are we to operate? Under the open sky the sun is
 ● 778 too grilling and brilliant, and the tent is too small. We have
 797 detected a verandah which would make a most suitable
 temporary operating-theatre, in fact it is practically the only
 available spot, but, on suggesting this, are informed that
 this is a temple verandah and belongs to a very great and holy
 man. "There you cannot operate" we are told emphatically,
 and reply that the reason adduced makes the place more
 desirable than ever, and we must operate there or nowhere.
 This point is gained, or partly so. We might operate on the
 men there, but not the women, for they must not enter such a
 holy place. Alas! the Doctor Sahib must have had a strange
 upbringing, for he informs these Lingshed men that in the
 peculiar country whence he comes, the dictum is "Ladies
 first," and only when these are done can the Lords of Creation
 be tackled. That settles this point, but not even yet are all
 our difficulties overcome, for a very old lama finds his way to
 the Doctor, who having examined him, finds the eyes quite
 operable. He is, however, begged not to give the old fellow
 his sight, for he is so poor that he has not sufficient food to
 sustain him while the wounds heal, nor a helper to care for
 him during his time in bed. The former objection is easily
 overcome for we begin to charge in kind for the medicines we
 dispense, and soon the old fellow finds himself quite well off
 in flour, rice, and dried apricots, and a nurse is also provided
 for him. Preliminary arrangements having been completed,
 we make our way one fine morning to our temporary operating-
 theatre in the verandah of the temple. An old bedstead
 which cannot boast a spring-mattress, having only a rough

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network of rope, serves as operating-table. A small box does duty as instrument table, whilst an X travelling wash-stand must serve for the Surgeon's washing of hands and that, too, of his assistant. The first patient is brought in, a woman who prostrates herself before the door of the temple. One of the villagers has been impressed as an extra assistant, and is now instructed thoroughly to wash the lady's face with soap and water. She is then laid on the dirty bedstead, and her dirty clothes are covered first by a sheet of clean mackintosh, and then by towels which have been sterilized in Carbolic Acid, and her not overclean hair is likewise covered. Cocaine is then instilled into both eyes, the Surgeon and his assistant wash their hands, then kneeling at their very low operating-table proceed to extract the cataracts. This done, fingers are held up for the patient to count, and the onlookers reveal their interest and joy by ejaculations of "*wah!*," or "*tong dug*"—"she sees." Eyes are bandaged, and the next patient tackled. That day we did twenty-two cataract operations, and afterwards were inclined to boast about it till we met another Missionary Doctor,—Holland of Quetta,—who told us that he had done over ninety in one day. And the results? Of our twenty-two, eighteen received good sight, two were partially successful, whilst two were failures. Considering the dirty patients and dirtier surroundings, we felt the results quite justified the trip. We stayed a few days longer till it was safe to leave those on whom we had operated, and then began our return journey, thinking ruefully of how the deputation from Lingshed had promised to furnish us with supplies on the road, and had faithfully done so until the operations were over and there was little more to be got out of us. On the way home we were left to fend for ourselves, and our poor ponies had occasionally to go hungry. Ingratitude, and not gratitude, is one of the prominent characteristics of the Ladaki, for does not a good action bring its own reward, and the Doctor will have reaped much merit from his medical tour.

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Merit & its Aquisition

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Let us now consider some of the ceremonial of the religion of these cheery folk, and to do this we cannot do better than take an evening stroll to Changspa, which is a suburb of Leh and was formerly a place of pilgrimage. Our path leads us between fields of wheat and barley, now ripe for the harvest. Here our way is blocked because some *Zemindar* (farmer) is directing the flow of the water into his crops. Further on we reach a larger stream over which we cross by means of stepping stones. 796 798 ● [241]

We meet an old grey-head emerging from the village, who evidently feels that he has reached the age when he should be thinking of his next incarnation, for he is not only vigorously turning his prayer-wheel, but mumbling away at his *O ma ni pa dme hum's*. We stop to speak to him, for in this part of the world there is great friendliness. Our conversation by no means hinders his devotions, for he can still twirl his prayer-wheel, which with every turn is repeating hundreds of prayers for him, and in between his answers to us there are plenty of opportunities for saying his *O ma ni pa dme hum's*. 788

Being new to the country we perhaps try to ask him the meaning of his prayer, but generally he will reply that he has not the faintest idea, and most certainly will not give the translation one so often hears. "Oh thou jewel in the Lotus bud." If one regard the Jewel as the Divinity, and the lotus the body in which it resides, one surely approaches the teaching of the Buddha fairly closely. I have met only one or two Buddhist Ladakis willing to enlighten me in respect to this mantra, who said that the wheel of life, consists of six existences, and this mantra with its six syllables closes the door of all these, thus providing an easy vehicle to "STONGPA NID." There are other mantra, but this beyond comparison is the favourite one, as it is that of Avolakita, the Merciful Lord, and it ensures an entrance into the Kingdom of Amitabha, the Sphere of Endless Light. The wheel must be turned in the direction in which the sun travels, that is of [779]

788 the hands of the clock, and not once or twice, but hundreds of times. To make this as easy as possible a weight on a short chain is attached, whose momentum makes it only necessary for the slightest movement of the hand to keep the wheel in almost perpetual motion. The number of *Om mani pa dme hum*'s said need not to be counted, and yet it is good to know how much merit has been accumulated. Our old friend therefore carries in his other hand a rosary, which consists of one hundred and eight beads, usually red. This figure is a sacred one, being a multiple of twelve which is the Buddhist unit and not the ten which we use. To mark the beginning of this rosary three turquoises are strung together, doubtless representing "dGonmchog Sum," the Trinity of Lamaistic Buddhism.

• [211] But the rosary is useful in other ways also, for if only the beads to the right of the short chain are regarded as units, and those to the left as twelves, quite a useful counter on which to do one's temporal arithmetic is provided. Leaving our
 ● 778 elderly friend, we go past a short *mani* or prayer-wall, and then
 788 another round one. These are about the height of a man, and may be of any length. Just outside Leh there are two with only a short space between, which cover about half a mile. The tops of these slope slightly upwards towards the middle, and are covered by innumerable flat stones on which pious monks have engraved still more innumerable *Om ma-ni's*. To turn these prayers to good account, it is essential to pass the wall to one's right; by walking thus along the *Leh Mani Ringmo*, which means the long Ma-ni wall, a good hundred thousand prayers are said, and your stage pony, being usually of the Buddhist persuasion, will see to it that you do your religious duty in this respect by taking you along the left side. Whenever the road reaches a prayer-wall, it divides to enclose it, so that the traveller's prayers can avail in whichever direction his journey lies. In many of the larger prayer-walls there is a recess at one side containing a large tablet on which

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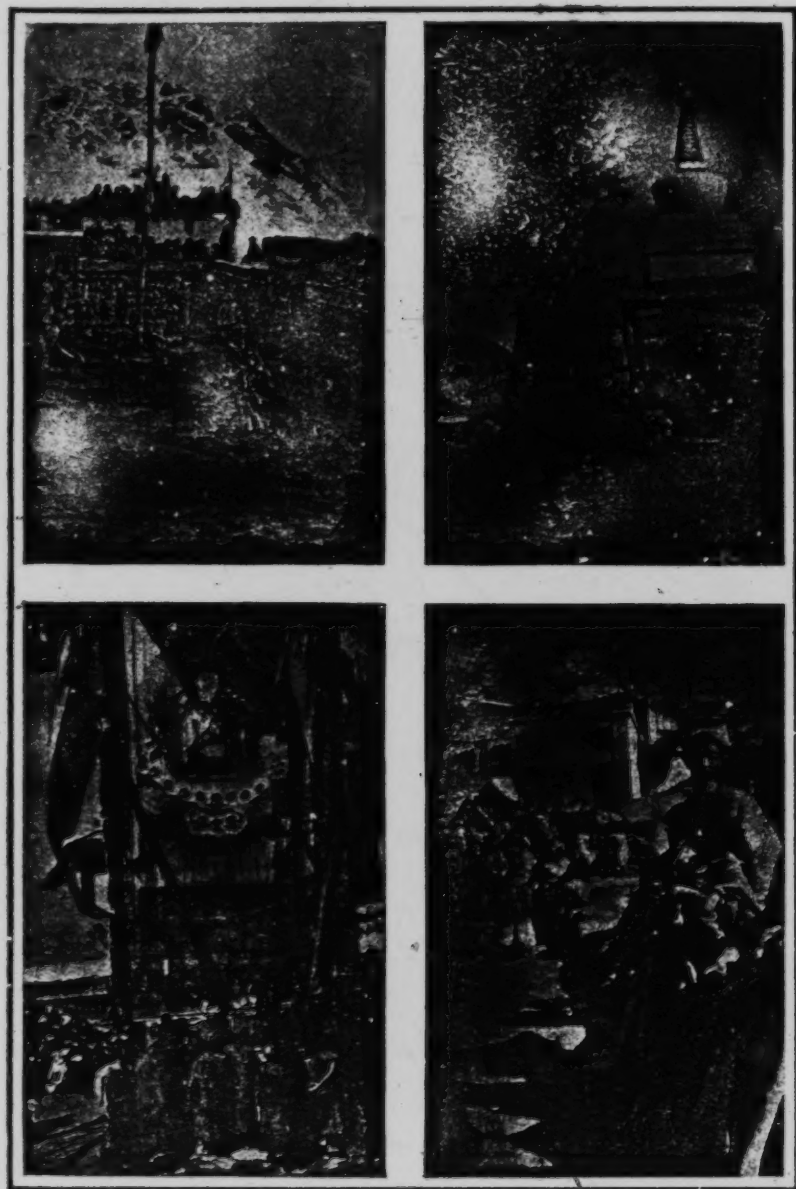
the occasion of the building of the wall is engraved. We pass on to a little streamlet in the village, and find that over it a little mud hut, about the size of a large dog kennel, has been erected, which houses another prayer-wheel. On the axle of this, below the receptacle for prayers, are paddles on which the running water impinges and thus keeps the wheel in perpetual rotation. The stream is often small, so that a light wheel is desirable, and what could be a better shell for enclosing the prayer paper than a Standard Oil kerosene tin, or a Mellin's Food tin, both of which are actually used.

The first house of the village belongs to the Kalon or former prime minister of Ladak, and in keeping with his exalted position, it is an imposing structure. On an outside wall we notice the skull of a goat, framed in small sticks tied together by twine, which is the *Storma* obtained at the New Year's festival, and keeps those in the house insured against sickness. The corners of the house have been painted a red colour, which effectually bars the entry of evil spirits. The Kalon does not seem to invite the good spirits to reside in his house, but others do. They only have to paint all over their walls white sickle-shaped smudges, and their invitations to these *lhas* will be accepted with alacrity. In the Kalon's court-yard is a high pole, to which is attached a strip of thin muslin about twelve inches broad and running the length of the flagstaff, which is surmounted by the black bushy tail of the holy yak. On the flag are printed a great number of prayers, with crude drawings of Tiger, Lion, Garuda and Dragon, all being mystical signs ensuring safety against enemies, earthly and celestial, increasing the number of children and wealth, in short achieving the entire health and happiness of the household. To set the necessary forces in action it only remains for the wind to flutter the flag on his roof. He also has a prayer-wheel which is so light that even the wind impinging on its vane will turn it.

We pass along the rough village lanes and everywhere

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1. MASKED DANCING

In the monastery adjoining the castle of Leh at the winter festival of the New Year.

2. A CHORTEN-CROWNED GATEWAY

These usually mark the entrance and exit of a village.

3. A SACRED BANNER

The large banner of the tutelary god of Hemis *dGonpa* (monastery), only displayed at the annual festival once in twelve years.

4. A HEMIS STREET

Just before the festival, shewing the tents put up for the traders.

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788 notice prayer-flags and *chortens*. Here there is a huge stone set up on end, on which has been engraven one large "Om ma-ni," and we might delay a few moments to examine it, especially the first and last syllables. The first one "OVA" consists of three signs, representing again the Trinity of Lamaism. Its chief letter is the capital "A" which stands for god. It should be written in white, as this is the colour of the gods. The whole is surmounted by a circle. Does the yellow cap lama desire to make his mind a perfect blank, he places this mystical symbol before his mind's eye, meditates first on the "A," then on the "V" which surmounts this, and finally it travels round and round the mystic circle losing itself in *Stongpa nid*, the idea being that by these means the activity of the brain can be stilled and the spirit become at one with the Infinite. The last syllable in the Mantra, *Hung*, is supposed to stand for the Demon world, and therefore it is not surprising that the red sect lamas, who represent most closely the old *Bon chos* with its demonology, should use this in a similar manner for their meditation. The colour of this symbol is blue. This mark sometimes ends as *hung* and sometimes as *hum*, and there seems to be a real difference, for a Buddhist friend has assured me that, whilst *hung* is connected with evil influences, *hum* produces only the good.

778 We raise our eyes and see an enormous *chorten*, the largest in Ladak, another mystical edifice allowing several explanations. These *chortens* are of eight different shapes, but of the most common form there are many sizes, ranging from small pocket editions, vulgarly called "potted lamas" for they are said to be made with the ashes of deceased monks, to structures larger than houses. From below upwards there is first a large square base, which is called the throne, on whole sides are painted figures of animals or holy eyes from which the throne derives its name, such as a Peacock or a Lion Throne. From this there rise five square steps, the lowest of which represents the holy carpet, for each lama sits

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- 778 on a holy carpet. Above this, two steps represent legs and two
 779 more arms. Then comes a large pudding-shaped arrangement to represent the head. The body seems to have been omitted. From this there rises a high cone made of red tiles and divided into thirteen rings; these are said to represent the thirteen ages (*Skalpas*, each of 100,000 years) of the Buddhist, of which the Ladakis say we are now living in the last; this would make the present Dalai lama the last of this era. After this they begin again from the beginning.

Others have a different interpretation for the *Chortens*. From the axis of the earth there towers up Mount Meru, which supports the heavens. This is said to have twenty-five steps, which halved gives approximately enough thirteen, and the thirteen consecutive rings of the *chorten* cone represent those steps belonging to the earth. Surmounting this cone there is a large gilt ornament made of tin or some such metal which denotes the *Zarazak*, or the Umbrella of Office. Above this comes a globe for the sun, a crescent for the moon and a smaller globe for the stars, from which there rises up into "nothingness" a fine piece of wire. Yet a totally different explanation is given according to which, reading from below upwards, the *chorten* represents the five elements, earth, water, fire, air, and ether. Round the great *chorten* at Changspa, there runs a passage, which is bounded on the outside by a wall consisting of one hundred and eight smaller *chortens*, again the mystic figure. Within this outer wall there stands a very old sacred tree and a small *chorten*, containing in a hollow recess the very small *chortens* made of the ashes of lamas and other men, also a few leaves from the holy book and some salutation scarves. Before entering into the passage, we notice a square building, in the upper part of which is a recess containing three *chortens*, which should be coloured respectively red, white and blue, and behind them drawings of various gods and goddesses. A little further on and to the right is a large stone with an image of *Byamspa*

170 Merit & its Aquisition

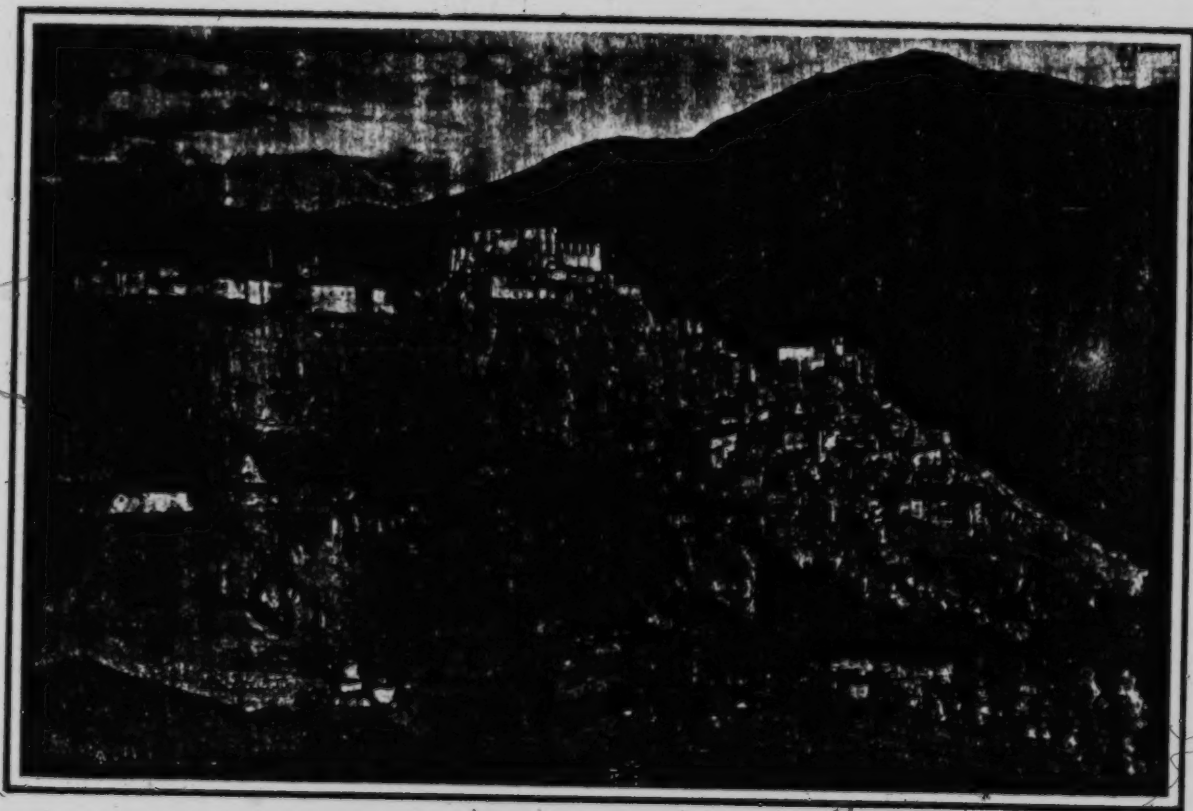
- 778 (Maitreya), the Buddha of the coming age who is the god of
 779 love for whom the Buddhist is now waiting. According to
 the esoteric teaching of Buddhism, there are seven root races
 of mankind, of which the present one, the Aryan, is the fifth.
 To each one of these a Buddha has come in human form so
 that man shall be able to comprehend the unknowable. Each
 of these emanations is a Logos of the supreme Buddha.
 Maitreya will be the Buddha of the sixth root race, and after
 him will come he of the seventh, whose name is still obscure,
 for the need of the seventh race which he will have specially
 to meet is also unknown. Thus we get the septenary system,
 781 belief in which is found to be so universal. To agree with
 this figure the most important mantra should really read
A-um-ma-ni-pa-dme-hum. As one wanders round this
 little village of Changspa, one cannot help remembering
 Shakespeare's words,

"Tongues in trees,
 Books in running brooks
 Sermons in stones
 And good in everything."

and wishing that the voices in this lamaistic land were living
 and spiritual rather than these mechanical and artificial forms
 of prayer, for to the ordinary man it is always a matter of *chos*
choches, that is "doing religion," engaging in a mechanical,
 outward and superstitious form which has no relation to the
 man's spiritual life or to his moral conduct.

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13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4



LAMAYURU.

"A fit capital for Hobgoblinland," shewing the monastery crowning the hill. Many chortens can be seen dotted about. The nuns' dwellings are below the hill in the foreground.

FACING p 766

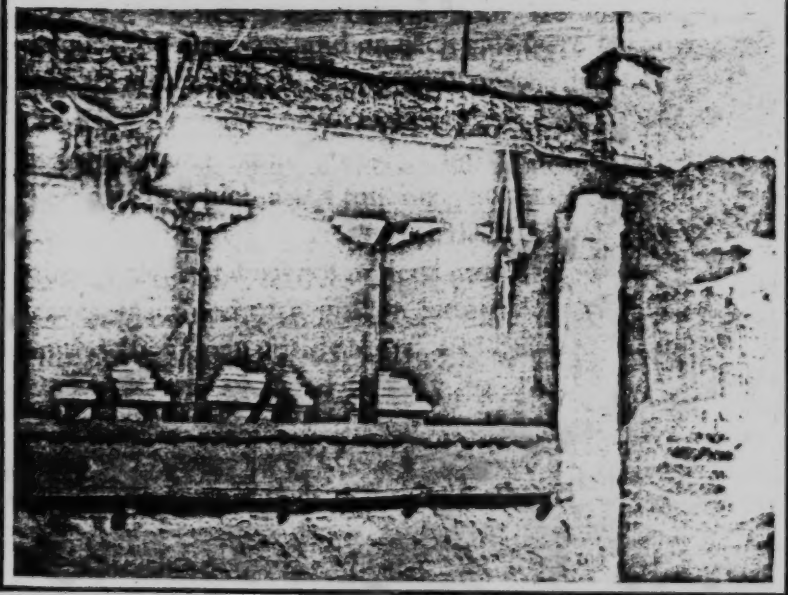
643 the only village from which he is allowed to take the revenue.
 651 His whole income has been computed at about Rs4000,
 approximately £260 per annum, which leaves little margin to
 644 one who is still supposed to entertain on a royal scale. His
 castle stands on the side of the hill ending a spur from the
 main range ; it is entered through a court-yard, through which,
 up various steps, we reach a large room—the royal living room.
 • [778] In one corner is the King's altar, next to that a bed with bed-
 ding rolled up. This is where his Majesty seeks repose,
 643 while his Queen and his Mother sleep on the floor. We are
 574 received by the King, who shakes both our hands. The two
 ladies, too, give us a hearty welcome, first the elder, whose
 cataract we had extracted some years ago, and then the
 younger. We are requested to sit on rugs spread on the
 floor, and soon have various Ladaki dishes placed before us,
 most of them very tasty, even to Western appetites, although
 we can hardly include the butter-tea in this category. Con-
 versation flows easily, for there is much to say and many
 [593] questions to ask and answer. Among other things the
 reigning Queen informs us that her husband has no head for
 figures, so that she has to be the business manager, and she
 certainly looked capable of seeing to the temporal affairs of the
 643 realm. When it comes to those of a spiritual nature, however,
 793 his lady has to leave the leadership to him, and the number of
 his ecclesiastical responsibilities is quite considerable. Before
 [791] the New Year, the horologist has to tell him of dangers to
 come, and to advise him what scriptures must be read to
 788 avoid them. Every month, for six days at least, the lamas
 792 must read *chos* (religion), and must be fed with two pots of
 tea, soup containing wheaten flour, two earthen ware pots of
 beer, twenty measures of parched barley-flour, besides one
 pound of butter to decorate the offerings which are made of
 [744] barley-flour, and $\frac{1}{4}$ lb. of oil for their lamps. On the
 15th and 18th of every month, no meat may be eaten, or
 the *lhus* (spirits of the underworld) will be annoyed. From

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● 778



SANKAR D GONPA.

A small yellow-sect monastery close to Leh, shewing the main entrance.

A SHRINE.

The three *chortens* inside are usually coloured red, white and blue; and on the walls behind them various gods are depicted in bright colours.

FACING p. 216

A Typical Monastery

346 they can be rolled up, and covered by very thin silk, from the top
 532 of which two or three broad ribbons depend. These depict
 779 gods or goddesses or the "Wheel of Life," and with their
 792 colours mellowed by age are sometimes very beautiful and of
 real value. From here we pass into another fairly large and
 well-lighted room with frescoes and holy banners on its walls.
 This is much used during the first month of the Buddhist
 year, when special ceremonies, already described, are per-
 formed.

792 We go up some rough, ladder-like stairs into the room where
 352 the *Skushog* usually sits, his place being marked by cushions
 and a padded back of gothic shape, and with a row of little
 Tibetan tables and mats at right-angles, where his attendant
 lamas sit with him. Near his seat, hanging up on a nail in
 the pillar, are seen some of his ceremonial hats; thus for riding
 he has a round most uncomfortable *papier maché* structure,
 with crown far too small for anyone's head, a fair-sized brim,
 and a dome with a knob on the top, the prevailing colours
 being red on an orange background. Even with its strap
 under the chin, it is difficult to see what possible purchase so
 small a crown could have on any head in the slightest wind.
 At its side, a tea cosy-like head-dress, peaking over to one side
 in dark plum-coloured silk with gold patterns on it, is the one
 he is said to wear in the mornings and at certain annual
 festivals. Occasionally a devil-mask is seen hanging up, and
 in this particular monastery, no doubt reflecting Lobzang's
 hobby, are occasional cheaply-framed photographs of the
 Dalai Lama or of other lesser dignitaries.

792 And there is still another room in which there is a large
 778 god of the name of "Dukar." He is of such a size that his
 532 head projects into a second storey reaching into a little
 782 verandah on the roof; the general arrangement is much like
 that of Avalokita, but his is a malevolent nature, in proof of
 which one sees the sickles, knives and arrows in his 1000 hands.
 Under his 1000 feet are many poor creatures, both animal

A Typical Monastery

223

and man, and he possesses 1000 heads. Thrown at his feet
 one notices many cowrie shells and Indian copper coins, the
 former brought by women to appease him. This image was
 only made a few years ago, and a special series of services
 were held to induce the god to enter the image. These
 ceremonies were accompanied by feasting and dancing in the
 grove of large trees at the side of the monastery, while the
 actual ritual was performed on the roof, where Meme Lobzang
 (the *Skushog* being then a tiny baby) presided, assisted by a
 group of lamas, who helped him to pour the right libations
 and offerings from the many vessels and bowls before his
 throne into the large fire which leaped and crackled before
 him, accompanied by monotonous incantations and chants
 from a group of seated lamas, and, of course, the monastic
 band. To this roof we now duly ascended up another very steep
 ladder, where Meme Lobzang himself extended his hand to
 help the ladies with true Western gallantry. The view was
 magnificent, both behind towards the Kardong Pass and
 before down to Leh, whose trees blotted out the desert below,
 so that the cultivation and all its little square terraced fields
 might have extended to the foot of the mighty mountains on
 the further side of the Indus, all touched with the magic soft-
 ness of the westering sun.

Retracing our steps down the steep staircases, through the
 dim passages and rooms, we emerged again into the portico,
 and viewed the lamas private dwellings ranged on the three
 sides in front of us as we descended the temple steps. In the
 left-hand corner was a peculiarly fantastic bit, so delightfully
 crazy it looked. A short flight of steps led up to two doors,
 each with an ancient padded curtain to keep out the draught,
 and a sagging valance above, whilst over one was a quaint
 little attic with a window of roughly-patterned lattice, its
 lines so fascinatingly crooked, and enhanced by a small
 awning, projecting from one side of the attic to shade the roof,
 on the edge of which was a series of rough window boxes,

240 Introduction to the Hemis Mystery Play

796 The date of the Hemis festival falls in our calendar at any
 361 time between the beginning of June and the middle of July.
 792 The later it falls, the more European spectators are enabled to
 get over the Zogi Pass in time to see it. Hemis monastery
 lies in the foothills on the south side of the Indus one-and-a-
 half marches from Leh, and is reached by a good road on
 either side of the river. Crossing the latter at the cantilever
 bridge, some four miles below Leh, at the side of which is a
 pleasant little *bagh* for picknicking or camping, the road
 skirts the upper edge of the prolonged village of Chushod,
 towards the further end of which are camping grounds. Then
 it passes over a long bare plain to another *bagh*, a welcome
 oasis in the desert, whence the path turns up across the hill to
 the right. Hemis itself is hidden from the valley behind a
 spur of mountains, but the gorge in which it lies is indicated
 by the long *mani* walls and white *chortens* which line the
 approach. Rounding the corner of this spur of hills, the eye
 is met by the usual series of terraced fields and the end of a
 long belt of trees, which fills up the narrowing gorge. Behind
 the mountains rise in ridges of well-marked strata, backed
 finally by rugged upright pinnacles on which the sunlight and
 shade play with fantastic beauty. As the road nears the
 monastery each turn reveals increasing fascination of brown
 rugged rock and green tree, and, above all, of quaint *chorten*
 with red-ringed superstructure above white pudding-like base,
 until at last the *dGonpa* itself comes into view, a long, rather
 low building, with the usual goblin-like dwellings of the
 village climbing up the hill at the side. The belt of trees
 keeps on the further side of the central stream, and at the time
 of the festival its enclosure is dotted about with wild rose trees,
 pink with blossom, a strange suggestion of the English
 countryside in this wild land of bare mountain tops. It is in
 this enclosure that the *Skushog* or Abbot allows his European
 visitors to pitch their camps, and even provides luxurious,
 spacious tents of his own for the more favoured guests, who

250 Introduction to the Hemis Mystery Play

As we descended straight down to the bridge, crossing the river to make the return journey to Leh on the other side, we passed a large *chorten* surrounded by small trees, on which was painted a hideous three-eyed monster, the patron saint of Hemis, and then caught up with one more fascinating little group of pilgrims. This trio were returning up the Indus valley to the wilds, two women and a man in the dress of nomads. On their backs were strange casks like old beer barrels with the outlet well pegged. Looking in over the top we found they were lidless and contained all their cooking pots, while the remainder of their travelling requisites, probably all their worldly goods, were packed on the back of the donkey, whose foal trotted at her side.

● 1778

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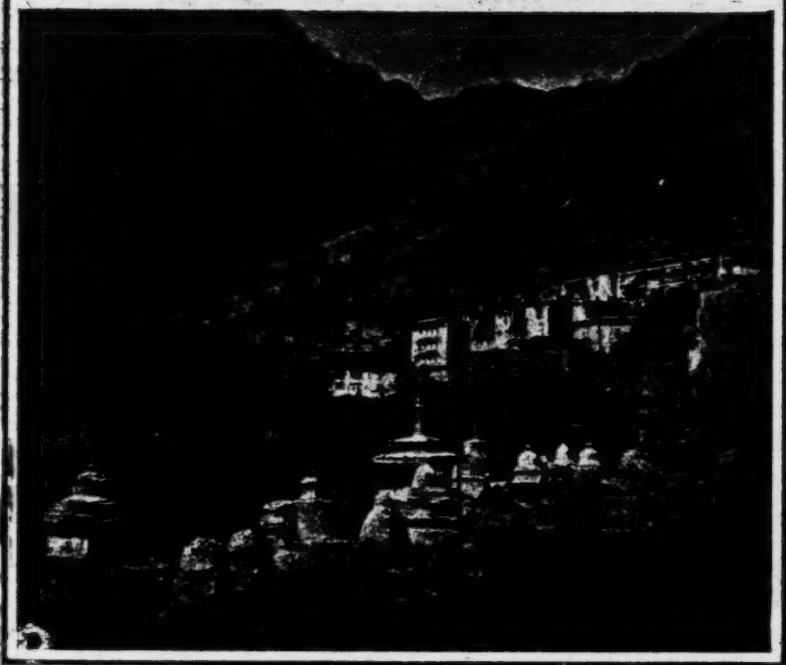
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778
361



THE FESTIVAL AT HEMIS.

Showing the lamas of the monastic band blowing their long shawms. To their left is the Shasheg's throne, and to their right a large prayer-wheel framed in a projection of masonry.

HEMIS D'GOMPA.

With chertons in the foreground. This is the monastery where the great festival is held annually. Hidden among the foothills, it has escaped pillage. Hence it is rich in treasure.

FACING P. 264

/Dictionary/ they are supposed to be bringers of the plague in particular. In wedding song No. XX⁴ four types of gNyan are enumerated:

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773

At the blue zenith the gNyan of sun and moon,
Near the high cliff the gNyan of the wind,
In the wide ocean the gNyan of the babbling, rushing
billows (?),

In the flowing water the gNyan with loud voices,

This little verse again shows the world divided into the three parts of heaven, earth, and water, and it indicates that the Tibetans imagined the entire world to be populated by small, evil-doing spirits.

In connection with what was said before, we ask ourselves how matters stood among the Tibetans with respect to ancestor worship. If, at the present day, we do not find much of this kind of worship, this is to be explained from the introduction of Buddhism. It should be remembered that the belief in the transmigration of souls, which came into the country together with Buddhism, placed the ancestors in successive rebirths. In the songs of the Dard the Mum-mo, really "uncle," "eme," the forefather, plays an important role. Among the Tibetans, however, I have not encountered a similar figure as yet.

769

[775]

On the other hand, it is possible that some forceful exclamations, popular oaths, that are used by the West Tibetans, point to something like ancestor worship. The exclamation of this kind which is heard most frequently is: A-bii-sha, "by the flesh of my grandmother." In the Bonpo book gZer-mig we very frequently find the word phe-sha as an expression of forceful affirmation. This was probably in its original form pha-sha, meaning "by the flesh of my father." (This is all that up till now it has been possible to find in this field. A single case of a prayer addressed to one's deceased father, and of a father entombed in a stupa are to be found in the saga of rGyal-sa-dkar-po /Journal and Proceedings of the Asiatic Society of Bengal, Vol. III, p. 322. / /The preceding brackets are the author's. --Translator. / The son of mDapon-gon-ma had been wounded and vanquished. He prayed for his dead father, and the latter showed him an arrow by means of which he would again be able to regain the victory.)

[795]

[113]

Cult Places of the Ancient Tibetan Religion

778

I have succeeded in discovering a number of the cult places of
* [See cat. 116, pp 1-8 for references. -- Analyst]

778 this ancient religion in the neighborhood of Khalatse. I have discussed these discoveries in Z. D. M. G., Vol. LXI, p. 583, and following. We are dealing, in this case, mostly /25/ with curious rock formations which are reminiscent of the deities of the ancient religion. Such places are the following: 1. Khyun-ran-byon, "the Khyun who appeared by himself (Garuda, sun bird)." A stone at the place so named shows the approximate likeness of a Khyun, and it is still spread with butter as a sign of worship. 2. Ke-sar-gyi-sga, "Kesar's saddle." A stone here has the shape of a Tibetan wooden saddle. 3. aBru-gui-dabs-khor, "tambourine belonging to aBru-gu-ma." Here we find a rock in the shape of a circular dish. Shallow caves with charcoal drawings are in the vicinity. 4. aBru-gui-phan-lo, "spindle of aBru-gu-ma." In the place bearing this name we observe shallow hollows in a large rock. The rock inside these hollows has many natural yellow spots in the shape of a Tibetan spindle. All kinds of charcoal drawings, of which some are also representations of the spindle, are to be found in the vicinity as well. 5. Ke-sar-gyi-khan-pa, "Kesar's house," is a large piece of rock which has a large round white spot on its western side. This is called the door to the house.

Quite similar cult places are to be found in the district of Nub-ra, to the North of Ladakh. But whereas we were able to discover scarcely any traces of earlier idol worship at the cult places, those of Nub-ra are still tended today and served by red lamas. Missionary Redslob was shown two such curious rock formations. Near A-ra-nu (Su-mur) a fairly dark picture of a crowned lion could be seen on the wall of a rock of a brighter color. Redslob believed he recognized a lion also on a rock near Der-ze above Panimig. The natives may recognize in these lion-like representations pictures of the glacier lion. The people of Nub-ra call old spirits who, in their opinion, are supposed to have their domain by these strange rocks, mGon-po, rulers. They enumerate eight principal rulers of this kind for their region Nub-ra, and I have reproduced the list of these rulers in my book *Durch Zentralasien in die indische Gefangenschaft* /Through Central Asia into Indian Imprisonment/, p. 125. In this list we again find a name that reminds us of the "sun bird" of Khalatse. The mGon-po of mGo-sbed is called Bya-ro-gdon-can, "wild bird with a face." In later representations of the Khyun (Garuda) this bird has been given a human face. (See Tables XIII and XCL in my *Antiquities of Indian Tibet*.) Also, the "ears" of the bird are very clearly visible in these pictures. The Khyun is regarded as an enemy of the Nagas (klu) which often assume the shape of water snakes.

776 snakes. On the pictures I have said that the Khyun is represented
 778 in the act of devouring two of the Nagas. It is remarkable that
 among the eight mGon-po of Nub-ra there is also one that bears
 the name Nagaraksha, "water-snake demon" in the Indic language.
 His rock is in Ron-mdo. Apparently there is a rock formation in
 mGo-sbed which is reminiscent of a Khyun, and in Ron-mdo there
 is one that looks like a water snake (klu).

782 It is undoubtedly a fact that at one time offerings were made at
 these ancient cult places.² Certainly they also performed dances there
 and said prayers.

Concerning the offerings we learn a few isolated facts from the
 wedding songs.

[824] The first of the wedding songs of Khalatse deals with a smoke
 offering. According to this song the wood of the Shug-pa tree
 (Juniperus excelsa), a type of juniper, which smells very good when
 it is burned, is brought as an offering. This offering is called bsan-
 shug, "juniper food," in the song, apparently because it is to serve
 as nourishment for the gods. The main purpose of this offering is to
 maintain peace with the gods. The first verse runs:

This blue smoke rising,

What does it mean?

This blue smoke rising

/26/

Means that there will be no conflict with brGya-
 byin, lord of the gods

For that do we offer the nourishing juniper tree!

[776] In this way the smoke is presented as an offering to the deities
 of heaven, of earth, of the water world, of the four points of the
 compass, of the castle, the village, and the house. Everywhere
 the smoke is believed to have an appeasing effect. In Number 2
 [824] of the drinking songs of Khalatse² two other plants are also named
 as materials for incense, aside from the shug-pa, the "wood of the
 gods." These are su-lu-gser-po and kham-pa-dkar-po. Neither is
 known to me.

782 A very peculiar kind of sacrificial gift is named in the Tag-ma-
 826 cig; wedding song No. XXXIII:² To the gods are to be sacrificed the
 white teeth and the fingernails; to the solid earth, the red flesh and
 the red blood; to the dark powers (mun) the gall and blue water;
 to the black devil, though, the black hairs and the eyebrows are to
 be offered. All these are parts of the body which among primitive
 peoples are regarded as the seat of mysterious powers, and their
 acquisition is looked upon as particularly desirable. Is there per-
 haps an idea of presenting the best to the divinities?

In this connection it should, by the way, be observed directly
 7 [See pp. 37-38 -- AnalYST] 2 [See pp. 1-8 -- AnalYST]

Notes to Kh. XIXa and b¹

This song has not been preserved in its entirety either. The missing verses a, 1 to 4, it was easily possible to supply from b, 1 to 4. The missing conclusion b, 10 to 13, has been completed by me in the spirit of the preceding verses. The bride purchasers believe they make their divine origin most effectively clear by asserting that everything that goes on in nature and inside the house is connected with them or was caused by them. sKra-lo, in verse 6, is evidently a tutelary deity. The name might possibly signify "the one with the curly hair." The Shog-yan plateau in verse 10 is not yet known to me. But the North country in verse 11 is the well-known Byan-than plain. It is clear that the conclusion of this song in Khalatse is not nearly as satisfying as the conclusion of the song quoted above, No. XIX in Tag-ma-cig.

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585^X

[776]

Concluding Observations

It is my intention to follow up this part of the wedding songs with a second and a third part in a special publication. If this plan should be somewhat delayed, it will be due to the difficulty in translating. For the first part, two manuscripts were available. The second part can only be translated on the basis of one single manuscript, and this circumstance results in a great deal of uncertainty in view of the archaic nature of the language. The Tibetan text of all three parts, together with a literal translation printed alongside it, is to be published in the very near future in a scholarly periodical.

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/70/

Rock Drawings

Table I²

Number 1, 2 and 3.	The "white lioness with the turquoise-colored mane." A personification of the glacier. (Compare photograph.)	53/ 82/
Number 4.	Kesar's horse (rKyan-byun-dbyer-pa).	773
" 5.	Kesar on his horse engaged in hunting the antelope. On both sides are stupas, and over them branches of the sacred juniper tree. Unknown emblem (a square with diagonals). (Compare photograph.)	778 53/

¹ [See pp. 90-92, category 116 -- Ana 145⁺]
² [See p. 97, Category 116 -- Ana 145⁺]

Table II ¹

53/ Number 6. The "wishing cow of Paradise" (aDod-ajoi-ba).
773 (Compare photograph.) Underneath it a musk animal. The latter drawing was later destroyed.

Number 7 and 10. The "big old ibex." A personification of the cliff. Above number 7 a hallowed offering is drawn.

Number 8. Two Garuda (Khyun), so-called "ear-garuda."

Number 9. The horned Agu Pa-san-ldan-ru-skyes.

Number 12. The same Agu in battle.

Number 11. Two water snakes (Naga).

53/ " 13. Priests of the old religion. So-called On-po.
771

53/ " 14 and 16. Religious dances. The dancers stand in single
535 file, one behind the other. In number 16 the leaders stand outside the line.

782 " 15. Beer offerings of the bride purchasers. Three jugs of
585 beer, decorated around the edge at the top with
531 little pieces of butter (ka-lcor). The leader of the bride purchasers is holding in his right hand an arrow decorated with little flags.

Table III ²

53/ Number 17, 18. Hallowed offerings, flour and cake.

782

● 778 " 19. A small altar of the old religion.

" 20. Probably a dos-mo. (Compare photograph.)

" 21. Hallowed offering of flowers or twigs of juniper.

" 22. The ear-garuda (rNa-khyun), in front of it a fox, behind it illegible letters

¹ [see p. 98, Cat. 116 -- Analyst]

² [see p. 99, Cat. 116 -- Analyst]

/Illustrations and Photographs./ ¹

532 / (1)/ Number 1. Dance of the bride purchasers (Drawing by
565 a native artist in Ladakh).

292
535 The bride purchasers (five here instead of seven) can be identi-
534 fied by their tall, golden hats, which characterize them as "children
415 of the gods." The leader is holding an arrow with little flags in his
hand. They dance by sliding a shawl like a snake across their
shoulders. The music: Two oboe players, two drummers each with
two kettledrums, and two tambourine beaters. The people clap
their hands to the beat of the music. The family of the bride is
inside the tent. Beer jugs made of clay and brass.

778 / (2)/ No. 2. Altars that have fallen into disrepair, dedicated
712 to the three realms of the world. They were probably
painted blue, red, and white. In the Skinling Valley near
Khalatse.

531 No. 3. Rock drawings along the Indus River near Khalatse.
778
137 Buddhist stupas, between them a small, horned altar belonging
to the pre-Buddhist religion. Twigs of the caper shrub.

778 / (3)/ No. 4. Rig-adzin-mgon-po of Gad-pa near Leh.

Three stupas of blue, white, and red color respectively. Con-
tinued existence of altars painted in the same manner and belong-
ing to the old religion, within Buddhism.

133 / (4)/ No. 5. View of the Tibetan part of the upper Suttlej
778 Valley.

Rough altar of the pre-Buddhist religion. Drawing by Prince
Waldemar of Prussia (1845).

772 / (5)/ No. 6. The holy mountain Purgul in the upper Suttlej
778 Valley.

Like the Kailases it belongs to the Tibetan Olympus. Up above
live the gods and the redeemed human beings. Drawing by Prince
Waldemar of Prussia (1845).

1 [see pp. 103-117, Category 116 - - Analyst]

/(6)/ No. 7.² Deserted village dGon=pa near Leh

532

782

778 ●

Rough ancient sculpture of a Bodhisatva /sic! / which was erected in a place of worship of the pre-Buddhist religion. For that reason the horns of the ibex and juniper twigs are still, to this day, brought to it as offerings. Also, its mouth is spread with butter.

/(7)/ No. 8. Rock drawing from the bridge castle near Khalatse.

532

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773

Kesar as an archer on horseback hunts an antelope. On both sides are Buddhist stupas. Above them a branch of the sacred juniper tree (Shug-pa).

No. 9. Rock drawing of the white lioness with the turquoise mane (glacier). A rock drawing from the Indus near Khalatse.

/(8)/ No. 10. Rock drawing from the Indus near Khalatse.

532

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The wishing cow (Tibetan, aDod-ajoi-ba). In the heaven of the gods she grants all wishes.

/(9)/ No. 11. Rocks near the village that is now Mohammedan, Don-ga in Purig.

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The drawings in part still date back to the Buddhist period of the village. The many boulders, likewise of very recent times, represent prayers of thanks addressed to Kesar for the blessing of offspring.

/(10)/ No. 12. Rocks near the village that is now Mohammedan, Don-ga in Purig.

The drawings in part still date back to the Buddhist period of the village. The boulders represent prayers of thanks addressed to Kesar for the blessing of offspring.

/(11)/ No. 13. A sacred place on the Ro-thang mountain pass (Lahul).

778

133

The source of the Bias River. A great many pointed rocks

placed upright.

²[See p. 103-117, category 116 -- Analyst]

755/(12)/ No. 14¹ Large dos-mo from the dos-mo festival in Leh.

796

778

The evil spirits of winter and of diseases are caught in the structures that resemble spiderwebs. After the exorcism, the frames are destroyed.

532/(13)/ No. 15. An old mural painting from Chans-pa (Byams-pa) near Leh.

776

Stars from the Kesar saga. The king's castle of Glin. Above it, in the clouds, are deities.

/(14)/ No. 16. An old mural painting from Chans-pa (Byams-pa) near Leh.

On the right: A scene from the Kesar saga. King Kesar with the eighteen Agus. Three women from the right. In the clouds are the father of the gods and the mother of the gods, and their children (?). On the left: A scene from the Dogra war.

/(15)/ No. 17. Ancient restored mask from Kunawar.

Evidently it also represented an Agu (hero).

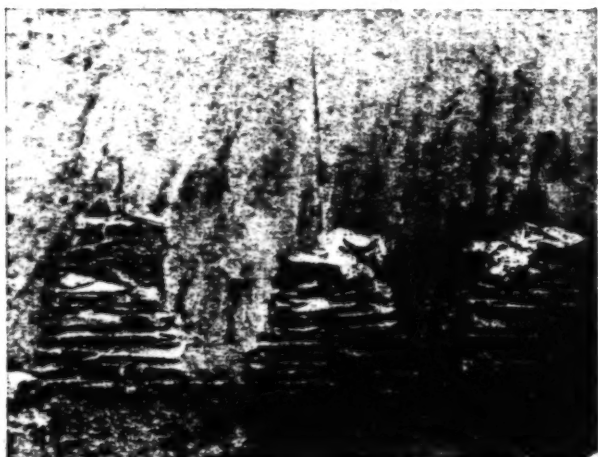
No. 18. Mask of an Agu (hero) from Leh.

(The helmet has little flags stuck in it.)

¹[see pp. 114-117, category 116 -- Analyst]

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772



Nr. 2.

531

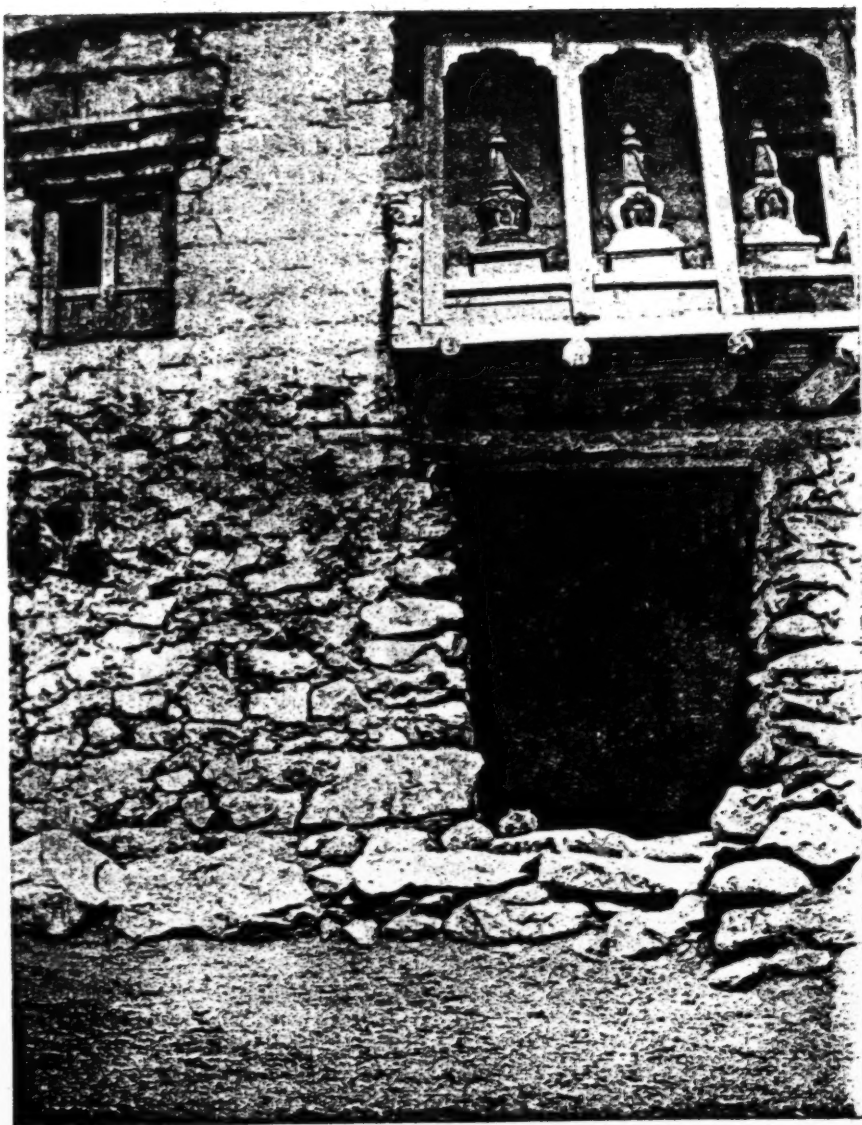
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Nr. 3. Captions for above pictures on p. 100

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Nr. 4 Caption for above picture on p. 100

[77]

15: Francke -- 106 M-3 (no date) 1923

AJ4 W. Tibetans AJ4

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Nr. 5. Caption for above picture on p. 100

[78]

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Nr. 6. Caption for above picture on p. 100.

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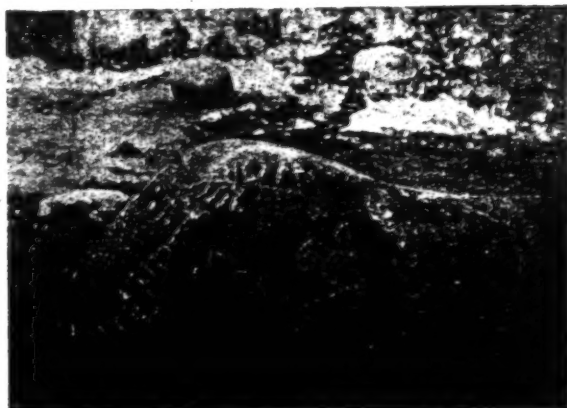


No. 7. Caption for above picture on p. 101.

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Nr. 8.



Nr. 9. Captions for above pictures on p. 101.

15: Francke --113 M-3 (no date) 1923

AJ4 W. Tibetans 434

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Nr. 13. Caption for above picture on p. 101.

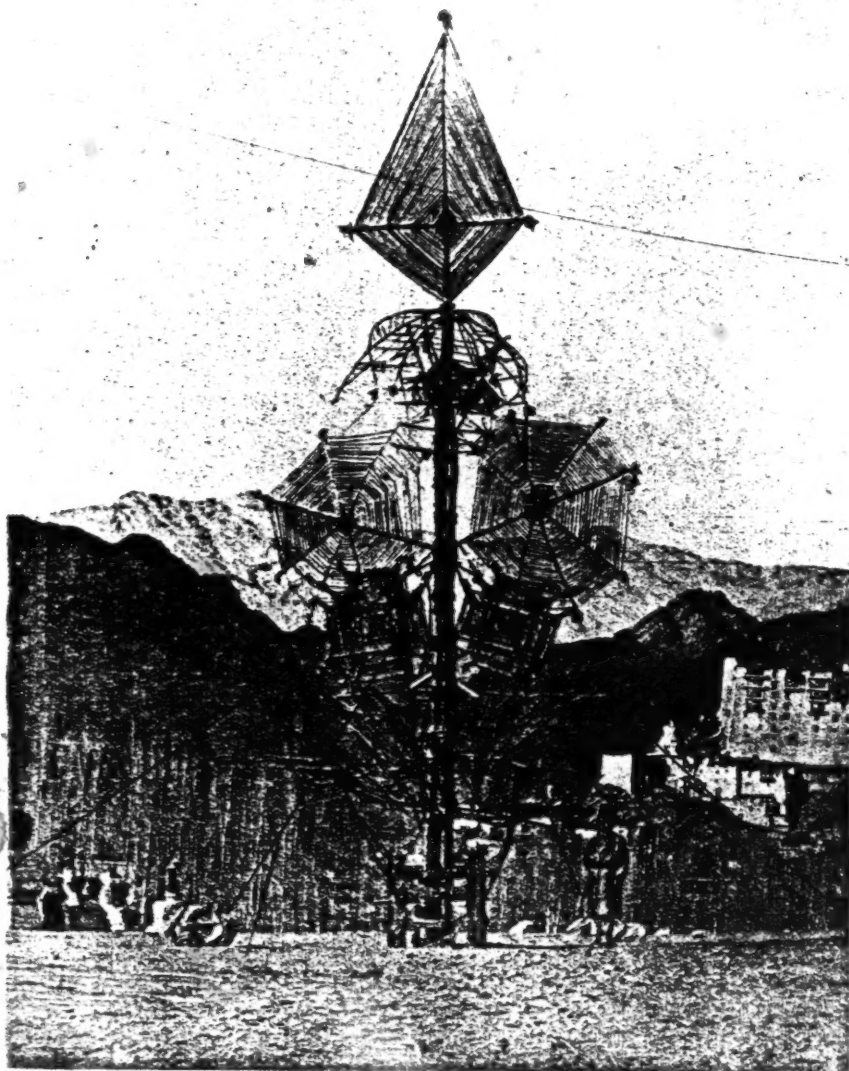
15: Francke --114 M-3 (no date) 1923

AJ4 W. Tibetans AJ4

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Nr. 14. Caption for above picture on p. 102.

B

- 796 On the 28th day of the 12th month, a festival called
 ● 778 *Doss-Mo-Che*³ is held in Leh the capital of Ladakh. People
 751 from far and near attend this important function. The



1. *Doss-Mo-Che*. An effigy of a man with the yak's horns filled with blood. The whole is carried on a plank.

Lamas (priests) make a life-size effigy of a man (*Doss-Mo-Che*) with straw, adorning it with coloured garments. This effigy is then placed in a prominent position in the dancing

³ *Doss-Mo-Che*

It seems that the un-Tibetan part of the *Doss-mo-che* ceremony when the Sepoys of the Kashmir State play their part in destroying the effigy, is a concession to the now ruling Maharajah who is a Hindu and identifies himself with the Buddhistic practices observed in Ladakh. Once a year the Maharajah causes prayers to be read by the Buddhist clergy, and defrays the expense of feeding them during this period.

Collectanea

383

floor of the monastery, and beer and grain are offered to it. 716
This is followed by a devil dance, the Lama performers 778 ●
being arrayed in special dancing regalia and masks. The 751
next morning another devil dance is held; and about
3-0 p.m. the effigy is carried with great solemnity on a
plank to an open piece of ground outside the town. Two
yak horns (*Yak-I-Ru-Cho*) are filled with blood, and fixed
one on either breast of the effigy. A platoon of local sepoy
belonging to the Kashmir State then open fire on the horns
as a target, but fail to hit the mark. It is believed that as
the *Shu-Shog* (a high Buddhist ecclesiastic) has pronounced
a charm upon the yak horns they thereby become invulner-
able so long as that important personage remains near them.
When, however, this church dignitary takes his departure,
the sepoy return to the assault of the effigy, and succeed in
hitting the mark. This is the signal for the people to rush in
pell-mell with thorns which they lay at the foot of the effigy
and burn it. This ceremony is performed in order to fore-
stall sickness and other misfortunes to the community.

C

On the 8th day of the 1st month a *Tse Shu* (popular
amusement or sport) is held for all the villagers. This
function occurs once a month, when barley flour dumplings
are made, the various households taking it in rotation to
provide food and drink for those who assemble to dance and
amuse themselves in various ways.

D

On the 15th day of the 1st month, males and females
circumambulate prayer walls and monasteries in order to
obtain merit. They perform this ceremony in procession.
If a woman in the procession meets anybody she must give

Ladak

336 THE ETHNOGRAPHIC STUDY Trade routes
 131 Through Ladak are important, and there are three prin-
 487 cipal roads: that to Central Asia, to Sinkiang in China, over the Kara-
 korum Pass (18,550 ft.) from Leh towards the north; that to Tibet along
 the upper course of the Indus (eventually going on beyond the divide
 with the waters of the Brahmaputra towards Shigatse and Lhasa in U-
 Tsang); and that to Srinagar, capital of Kashmir, to the west, which used
 to be called the Indo-British Treaty Road (really a prolongation and
 continuation of the Central Asian road). The road from Kulu which I
 had followed is only a secondary one, and that over Rupchu is not
 worth considering at all as an artery for trade.

133 Scenically, Ladak resembles Tibet more than it does Lahul. In Rup-
 [101] chu, which, strictly speaking, is a part of Ladak, although an isolated
 one, I already noticed that I was no longer in country like the valleys
 of Lahul. I was on high plateau, with mountain ranges around me
 which did not seem particularly high but which in reality, because of the
 altitude at which I already found myself and from which I observed
 them, were among the highest anywhere. With the Indus valley, al-
 though still at an altitude of over 10,000 feet, I reached a milder en-
 [137] vironment. Here, there were trees and grass growing along the banks
 [361] of the river and its affluents. Villages were visible, high up, above the
 long stretches of rocks and shingle brought down by rivers in spate,
 where glacier water runs on the surface before going on underground
 to link up with the main watercourse in the valley. *Chöstens*, *mani* walls
 and large *gompas* were everywhere to be seen, as befits a Buddhist,
 798 Tibetan lamaist country.
 782

2. Population

162 The population of Ladak at the time of my visit was estimated at 32,999.
 795 It was divided up into the conventional distinctions between Buddhists
 (29,410),¹ Mohammedans (3,470), Hindus and Sikhs (49) and Chris-
 tians (70). The proportion of men to women (important among a peo-
 ple practising polyandry) was given to me as 14,760 men to 14,650
 women for the Buddhists, as 1,730 men to 1,740 women for the Mos-
 lems, 36 to 13 for the Hindus and Sikhs (who rarely bring their women
 with them to these distant parts) and 37 to 33 for the Christians (nearly
 all converts of the Moravian Mission). As can be seen, the bulk of the
 population is made up of the Buddhist Ladakis of Tibetan extraction.
 They nearly all belong to the *Drug-pa* sect, although there are also rep-

[564] ¹ The low-caste Mōns, Garas and Bhedas, all artisans, were apparently included
 among the Buddhists, although their religion appears more akin to animism.

IN LADĀK.

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courtyard about 30 x 40 yards square, having on the left hand a narrow verandah, in the centre of which stands the large prayer-cylinder above mentioned. The larger picturesque doorway, the entrance of one of the principal idol rooms, is in the extreme right hand corner, massive brass rings affixed to large *bosses* of brass are affixed on either door, the posts of which are of carved and coloured woodwork. The walls of the main building, with its bay windows of lattice work, enclose the courtyard along the right hand side, the roof is adorned with curious cylindrical pendant devices made of cloth called "Thook"; each surmounted with the Trisool or trident, painted black and red. On the side facing the main entrance the courtyard is open, leading away to the doorways of other idol rooms. In the centre space stand two high poles "Turpoche," from which hang yaks' tails and white cotton streamers printed in the Tibetan character. Innumerable small prayer-wheels are fitted into a hitch that runs round the sides of the courtyard. A few large trees throw their shade on the building, and above them tower the rugged cliffs of the little valley, topped here and there by *Lhatos*, small square-built altars, surmounted by bundles of brushwood and wild sheep horns, the thin sticks of the brushwood being covered with offerings of coloured flags printed with some *mantra* or other.¹

LAMA-YUR-RU, elevation about 11,000 feet.² Said to be of the Di-kung sect, as also the monasteries of *sGañ-noñ* and *Shañ*.

The name Yur-ru is said to be a corruption of Yun-druñ—the Svastika or mystic fly-foot cross.

THO-LING or Tho'lding (*mt'o-glin*), on the upper Sutlej (in map of Turkistan it is Totlingmat, "mat" = "the lower," i.e. lower part of the city). It has a celebrated temple in three storeys, said by some to be modelled after that of Budha Gaya, and the *Sham-bha-la Lam-yig* contains a reference to this temple: "It had been built (A.D. 954, Schl.) by the Lo-tsa-wa Rin-zun-po. The Hor (Turks?) burnt it down, but at some later date it was rebuilt, and now, in its lowest compartment, it contains the 'cycle of the collection of secrets.'" Adolph von Schlagintweit visited it.³

THEG-CH'OG is a sister-Lāmasery to He-mi, north of the Indus, in a valley which opens out opposite He-mi. Che-de, vulg. Chem-re (survey map: Chim-ray) is the name of the village to which the Lāmasery belongs.

KOR-DZOGS in Ladāk, 16,000 feet above the sea (*J.D.*, 11). Tik-za (*Thik-se*) is said (*Marx*) to be a Ge-lan (*Ge-lug-pa*) monastery, as also those of *Sañ-kar* (a suburb of Leh), *Likir* and *Ri-dzoñ*. It is pictured by Mr. Knight.²

WAM-LE (or "Han-le") in Rukshu, a fine Lāmasery figured by Cunningham. It is about 14,000 feet above sea-level. Its proper name is De-ch'en, and it was built by the founder of the one at *Hemi*.

MASHO is affiliated to Sa-skyā.

¹ GODWIN-AUSTEN, *loc. cit.*, p. 72.

² MARX, *loc. cit.*; CUNNINGHAM, *et. al.*

³ See Results of Scientific Mission.

inner high one. This plain is interrupted by cross valleys that, originating in the higher range, pass through the lower one down to the Indus; the plain thus becomes divided up into wide necks of land. In the first cross valley were several villages, one of them, Timisgām, ending the first stage from Khalsi. 133
361

The next day's journey began by the route leading us up a branch of that valley, past some patches of cultivated ground, supporting each its own hamlet, into a narrow dry gulley between rounded hill-surfaces, up which we rose until we came out upon another such neck as we were on the day before. Again there crosses at right angles to the road a ravine which we have to go down into and up again by a zigzag path that gives us several hundred feet of fall and rise. Then a gradual descent brings us to Himis Shukpā, a noted place. This place is named after a grove of a hundred or two large shukpā, or pencil-cedar, trees which there grow about a stony mound. The girth of several of these trees is six or seven feet, and some that have irregular trunks measure 16 feet and more; they taper quickly upwards, reaching to a height of about 40 feet; it is a holy grove protected by the gods; disease and misfortune are said to overtake those who commit sacrilege against it. At Himis Shukpā are remains of a fort or tower, which was built by the Sokpos who invaded Ladākh towards the end of the seventeenth century; I was told that they built such towers in many places, and that this was the most westerly of them; its walls are of a kind of gravel or concrete moulded. 137
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From Himis Shukpā we go up over another neck of gravelly ground, and down to another ravine; the waters of this support the village called Yangthang, or "New Plain." This was settled five-and-twenty years ago by a Lāmā, who, by his wisdom and good management, got the main watercourse made, and, having established cultivation, fixed a monastery in the valley, in which there are now seventy Lāmās. The land, which, by grant, is free of Government dues, is cultivated by labourers who receive their food and clothing from the monastery. Two more plateaus, separated by a ravine, making five in this march, had to be crossed before Tarūtse, which we made the halting-place, was reached. 792
361

rock, or they may lie in a nook, under the shelter of a lofty cliff. 792

At the entrance of a monastery are fixed prayer-cylinders; sometimes a courtyard is fitted with them on all sides. 361

These are cylinders with a vertical axis, turning on a pivot; they are furnished inside with a paper on which holy names are written; the making of these revolve is reckoned an act of devotion. In the case of the larger, heavy, cylinders, it is helped by rings being attached, which enable the devotee to give a good impetus to his prayer.* [788]

Past these one enters into the image-room; this is generally a fine lofty square chamber, the centre-space of which is supported by columns of wood. Here are kept the images to be adored; images of some of their gods, or of Buddha, or of apotheosised Lāmās. These are sometimes in metal, gilt, sometimes in clay gaudily painted. Often the artist has been successful in giving an expression to the face that well suits the character represented, as for instance the ineffable calm—a calm that, were it less unmoved, would almost express contempt for everything around—on the countenance of Buddha, or Sākya Thubba as he is called, the founder of the religion, whose devotion was continual contemplation of, and whose ideal was absorption in, the divinity. [778]

The room is furnished with numerous instruments of worship; with bells and lamps, and sceptres and other emblems, with bags of grain and with bowls of butter—these last sustaining a wick which constantly burns. It is hung with banners finely worked in curious devices, and often the walls are adorned with paintings. The Lāmās periodically assemble in the image-room to worship with prayers and sacrifices, as of grain, and with music. The people occasionally pass in and bow, and mutter a prayer before some of the images. [582]
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No women, I understood, not even nuns attached to the institution, enter the image-room; they stand and worship at the doorway. This is the more strange as the Lāmās are not at all

* These prayer-cylinders are sometimes kept in continual motion by water-power. In a monastery in Nubra I saw a cylinder, 4 feet in diameter and 6 feet in height, which was made to revolve by a stream of water flowing beneath the floor of the room against floats attached to a continuation of its upright axle.

562 jealous of strangers entering any part of the building, which
 • 778 point of liberality surprises one meeting with so much exclu-
 siveness in this respect as one does from the different religionists
 of India.

792 In any large family one of the boys was sure to become a
 Lāmā. First, from an early age, the boy is made a pupil at one
 of the monasteries; from there he goes to Lhāsa to finish his
 [178] studies and to be ordained. Latterly boys have not taken so
 freely to the profession; it seems as if the life of mixed labour,
 study, meditation, and idleness has less charms for the young
 than it used to have; or, may be, employment in secular walks
 is more easy to get. When I was in Ladākh the chief Lāmās
 [64?] were fearing that the supply would fail.

In a monastery there are two head Lāmās; one the leader in spiritual matters, the other the manager of its temporal affairs. I had a great deal to do with the *chagzot*, as this latter dignitary is called, of several of the larger monasteries. I found them to be men of genial and amiable disposition, of refined and dignified manners. Some of the *chagzot* had good business powers; to certain of them was entrusted the administration of a small district around their monasteries; the duties of this office most of them performed in such a way as both to satisfy the authorities above them and to keep the people in good heart.

The dress of the Lāmās is the woollen gown or *choga*, dyed either red or yellow according to the sect they belong to; the red sect much predominates in Ladākh. They shave their heads, and most of them go without a covering; those of higher rank wear hats of various designs; some have very wide-brimmed red hats made of stiffened felt. Lāmās very commonly carry in their hands a small prayer-cylinder, constructed so as to turn on its handle by the force given to a bullet attached to it by a little chain; the turning of this is equivalent for them to saying one's prayers or telling one's beads.

[788] Some of the monasteries are endowed, some, I think, get help from Lhāsa, but the greater part depend on the alms given them by the villagers. At harvest time the Lāmās receive from the



Illustrated by George Smith, London.

FIGURE OF CHAMBA, CUT IN THE ROCK; NEAR SAKHO.

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LADĀKH: THE INHABITANTS.

[CHAP. XII.]

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peasantry a goodly, though unfixed, portion of their produce. The monks, in their turn, are always both free in their hospitality to travellers and ready to identify themselves in interests with the villagers.

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Besides the monasteries, one is everywhere in Ladākh meeting



KĪGĀMĪ, LĀMĪYŪB.

with signs of the people's thought for their religion. In a few places are to be seen colossal figures carved in the rock, that represent some god. The sketch, p. 257, is of one of these, over 25 feet high, which stands for Chamba; this is to be seen in a valley near Sānkho, above Kargil; it is deeply cut in a schistose rock. But much more general are the long and thick built-up

stone - heaps or walls, covered with thousands of flat stones bearing a holy inscription. These (which are called Māni) one sees at every village, and often also by the roadside where there is no habitation or other sign of man. The path divides and goes on both sides the wall, that the passenger may, going by, always keep it on his right. Then by the larger villages, or in the neighbourhood of the more influential monasteries, one is sure to find some edifices allied in character to the one shown in the drawing on the preceding page. They are carefully constructed of brick, plastered over, and painted. This drawing represents what is called a *kāgāni*; it is placed at the entrance to villages and to houses, the way being led beneath it. Others, resembling this in the upper part, have a monumental purpose; these are called Churten. Another custom, whether connected or not with that of raising such edifices as these, or whether of earlier origin, I cannot say, is to build a cairn at the summit of every mountain pass, and crown it with the horns of the wild sheep, ibex, and other animals, a large collection of which often adorns the heap, while a few boughs rise from the centre, to which a flag is sometimes fastened, with, may be, a holy word or text imprinted on it.

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THE TREK THROUGH LADEKH TO LEH 191

Then, when a mile or two from Maulbeck, we struck the first 361
of the hundreds of monasteries, chortens and prayer walls.
Chortens are white-washed pagoda erections, something like
giant chess-men varying in height from about a yard to forty or
even fifty feet. They are the graves of lamas, buried within and [764]
not under them, their ashes being mixed with clay, baked into 778 ●
large biscuits and stamped with the image of Buddha. Prayer
walls are seven feet high—probably so that none can look down
upon them—and about the same width, the tops are apexed and
they extend sometimes for hundreds of yards. The stones with 788
which they have been made have been elaborately carved and
inscribed with the Tibetan prayer “Om mani padme hom”,
which in its translation, “God the flower of the lotus”, conveys
little to the traveller, or for that matter even to the average
monk, although it is repeated by him countless times every day,
and not only by him, but also by all men and women of the
land as they go about their work and as they journey along the
road. They are the first six syllables the child is taught to utter,
they are the last words gasped by the dying, and during a life-
time followers of the Lama Church will have uttered them
millions of times and sent them to heaven on prayer wheels
billions of times; they are to be found written everywhere.
Surely this phrase (or prayer), one which I saw one writer of well
back in the past century liken to “Our father which art in
Heaven”, must be the one written and spoken more than any on
this earth, for its origin goes right back and is lost in the dim
past. These great walls are built by lamas or monks who spend
their lives moving from one place to another doing only that
work, thus gaining merit for themselves; each stone so placed is
considered a good deed well done. All who pass these walls
must go on the left-hand side for by so doing they also gain
merit.

Perched high on a spire-like rock which rises above the 361
village of Maulbeck which clusters around its feet, is a white 778
Lamasery or Buddhist monastery, close to which is an enormous
figure of Buddha carved in the rock face. Partly hiding this
image when one is standing on the roadway, is a rather grand
building which is well kept: it seemed odd to me that even the
most ignorant of men could have built a house in such a

361 position. Then I heard that many years ago when the country
778 was invaded by the Muslims, the whole of this carved cliff face
was encased by the Tibetans behind buildings which were
hastily made to hide the sacred Buddha, since the Mohammed-
ans looked upon such carvings as idols and would have defaced
it. Now the Buddha stands in a perfect state of preservation
wearing bracelets, a double necklace, earrings and a headpiece,
and with four arms, two of which are held up, the others hang-
ing by his side have a serpent entwined around them. It is really
a fine piece of work with details such as even the stomach
muscles carved.

There was then no doubt as to our having entered the land in
which all were his followers; every village has its monastery;
bits of rags fluttered from poles on the roofs of houses—prayer
flags; chortens and manis are to be found everywhere, just as are
the prayer wheels, some set upright so that those who pass can
revolve them by hand, others placed near to a stream for the
water to turn them, and on each revolution a prayer is auto-
matically sent to heaven. The people carry these prayer wheels
on a stick in their hands; usually they are made of copper, the
wealthier among them have them studded with coral, turquoise
and decorated, but they all contain prayers which have been
written down from one of the holy books. If the prayer is
written one hundred times, then with one turn of the wheel a
hundred prayers are sent up to heaven.

135 The day following we had another pass to cross over. This,
439 the Namikha La, is close on thirteen thousand feet high, but was
far easier going than the first. What amazed us was that the white
which we had imagined to be snow on its summit, we found to
be salt. Salt is one of Ladakh's principal exports; this is trans-
ported in small sacks strapped like saddle-bags on the backs of
goats, herds of them being used for this purpose and occasion-
ally met with on the road.

361 Going down to the string of villages we saw the old castle on
the top of the hill; now a ruin, it was once the scene of bitter
fighting in the sixteen hundreds. The village is at the foot of the
hill, but the extraordinary thing is that on the steep hill sides,
which would seem impossible to climb, there are many dwell-
ings which appear to be stuck on; the rooms run into the hill

THE TREK THROUGH LADEKH TO LEH 193

itself; the castle fort surmounting them must have been almost impossible to get at other than by alpine ropes. 361

The day following, we had our highest pass to cross and the easiest of them all. This was Fotu La at a height of thirteen thousand, four hundred feet. I had gone on, for I had seen ibex ahead—these are goat-like animals with coats varying in colour from cream to chocolate. On the summit I waited for the rest of the party while I admired the magnificent view, and watched them climbing up, so very slowly. Not until then did I appreciate the height we had reached and how it affected one by slackening movements. [133] [136]

From there it was a downhill road two thousand feet to Lamayaru along a watercourse tight in between gloriously coloured cliffs of most unusual shape; later we came on a valley with a stony path lined by prayer walls and dozens of chortens, the village being at the far end with a most interesting monastery built on the low hills above it.

The road on is along the bed of a narrow ravine, so narrow, with overhanging cliffs in places and the swift stream close on the other side, that one is forced to cross and recross almost the whole way. At the far end there is a bridge guarded by an old Dorga fort. Lamayaru has towering above it the ancient castle of Bragnag, built by King Naglug and dating back to A.D. 1150. 491 172

The great Buddhist monastery here is an astonishing place. It seems to consist of an enormous conglomeration of buildings, some of which might be carved out of the hill. There are narrow passages, steep staircases and unprotected ramparts; in parts there are tiny cells, in others large chapels with high-up windows and low benches; little recesses are cut in the walls, presumably for books. In one of these chapels there is a great image of Chubrezig which must be ten or twelve feet high; its background is a large circular plaque almost as high. The image has eleven heads, one on each side of that which is facing, and the others piled on top of them: it has a thousand hands spread out tier upon tier around the plaque, one of the larger pairs being held in prayer, another pair holding a rosary in one hand and a jewel in the other. 346 778 ●

And from the roof of practically every house which sits at the foot of the hill, rag prayer flags fly, sending prayers to heaven, 788

THE TREK THROUGH LADEKH TO LEH

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793 who could make themselves understood to me and I to them, I began to realize that, as may be expected from a man when he is faced with the choice of hard work for life and poverty in his old age, or the possibility of a life not so hard and care in his old age, many were not really as devout, sincere and moral in their lives and thoughts as they should be and could be classified as professional lamas; it may be that I expected too much from them.

346 At the entrance to the monastery there were as always a number of prayer cylinders; upon entering we rotated these, thus sending our prayers to heaven as we passed. At the entrance were also quite a few savage mastiffs which are there to guard the gates—from whom I did not discover—but they looked most vicious brutes even when the lama on duty held them back from us. In the courtyard was a large square building containing the images; no woman may enter here. The dimly lit chapel, odorous with incense, was interesting with elaborately and beautifully carved images of Buddha in all kinds of stone, some being gilded. Spread out before the most important of them all was the most amazing collection of gifts, a French gilded clock, a Venetian glass vase with lustres hanging, a basket shape made up of coloured sea shells and filled with faded feather flowers, an ivory pagoda shape, and most surprising of all, a china funeral wreath under its glass canopy. The walls had the most lovely Chinese silk and Tibetan gold-embroidered velvet hangings. Beneath these were some bowls of "incarnation water". To one side was a large stool, rather like a low table with a small rail around it; this had two steps leading up to it and was cloth covered, obviously the pulpit from which the Head Lama preached as he sat. To one side and at the feet of a great Buddha, were dull gilded metal "champagne cups".

353 The most beautiful murals had been painted on the walls; the Chinese school revealed itself in many of them. Each of the figures was as though floating in a cloud in the heavens; one, a fair Tibetan figure playing a stringed instrument, was surrounded by white clouds, the next, a bolt-eyed, dark skinned warrior with a sword in his hand floated in dark clouds. The Buddhist Ceylon priest said that they depicted Good and Evil: the Head Lama went into the story of a war fought between lamas and invaders. I am inclined to believe my P Ceylon friend.

THE TREK THROUGH LADEKH TO LEH 207

numbered, being held between two flat slats of wood. None I saw told of the history of the land—on this I could only accept the word of the Head Lama—they consisted of prayers and mystical formulae. To watch them being printed was interesting, letters and words being cut on stereotyped wooden blocks which were pressed on the ink pad and then on the page of the book, just as cloth is hand-printed with floral decorations. It is necessary for the printer to be a man of education, one who knows what he is printing and has plenty of time and patience. No wonder that new “books” are rarely published. 779
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In the red monastery which is on the top of the hill behind the palace, there is a great image of Matriya which is twenty-five feet high. It was erected by King Ide, who must have miscalculated its height when building the chapel in which it was housed, for the head projects above the ceiling and another portion had to be built to take this. 778 ●

With every possible occasion being made an excuse for festivities, music is a necessary contribution, and this is provided by Mon musicians. The Mons were the first to enter Ladakh in about 200 B.C. The band consists of a round-topped drum, cymbals, clarinets and trumpets which are anything up to twelve feet long. The dancing seems to consist of continuous twirls with the dancers going round in circles. The first time that I witnessed this was on the occasion of a wedding. The groom was then sitting on a swastika drawn for luck on the ground and awaiting his bride. The bridal party, dressed in gay gowns and high gilded hats, arrived, dancing as they came. After the ceremony all the relatives danced, each separately, but the whole dance consisting of whirling round and round, with the dancers formed in a circle which opened and closed. The women were each holding out one hand which they gracefully opened and closed—the opening of a blossom; the men also revolving, but at a slower pace, were performing the oddest movements with their necks, which could only be described as like a chicken pecking. 533
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[585]
[777]
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By hand and head movements the dancer tells a story, but the same movements may be used to convey a different meaning in other parts of the country or on various occasions. They are a gesture language of hand, head and feet as I had known and

LADĀKH

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check on the latter was the widespread authority of the monasteries. The chief of these is Himis Gompa, on the left bank of the Indus, 18 miles above Leh. This monastery, which contains 400 to 800 monks and nuns, stands at the head of a wild glen and covers a considerable space of ground. An important festival, called the Himis Tsheshū, is held annually on the tenth day of the fifth month (about June 7), when the whole country-side flock to the monastery and witness the weird devil-dance of the Buddhist Lamas. A constant spectator is the Gialpo of Ladākh. The monastery is believed to contain great wealth, and the treasure is kept under guard in order to prevent its being carried over the border to Lhāsa. The chief shrine is faced entirely with silver plate. Its treasure-house has small vases filled with pearls, turquoises, and rubies, said to be of value.

Leh (population, 2,079) is the only place of importance in The Ladākh, and there are besides 463 villages. With the exception of one village of Shiah Musalmāns in Chhachkot, and of the Arguns or half-breeds, practically the whole population, excluding the town of Leh, is Buddhist. The people style themselves Bhots. According to the last Census, there are now 30,216 Buddhists living in Ladākh. They have the Mongolian cast of features, and are strong and well made, ugly, but cheerful and good-tempered. If they do quarrel over their barley beer (*chang*), no bad blood remains afterwards. They are very truthful and honest, and it is said that in court the accused or defendant will almost invariably admit his guilt or acknowledge the justice of the claim.

There are five main castes (*riks*): the Rgrial *riks*, or ryot caste; the Trangzey *riks*, or priestly caste; the Rjey *riks*, or high officials; the Hmang *riks*, or lower officials and agricultural classes; and the Tolbay *riks*, or artificers and musicians. This last caste, also known as Bem, is considered inferior.

The Ladākhis may be divided into the Champas or nomads, who follow pastoral pursuits on the upland valleys, too high for cultivation; and the Ladākhis proper, who have settled in the valley and the side valleys of the Indus, cultivating with great care every patch of cultivable ground. These two classes do not, as a rule, intermarry, and Champas rarely furnish recruits to the monasteries. The Ladākhis are mostly engaged in agriculture, and in spite of the smallness of their holdings they are fairly prosperous. Their great wants are fuel and timber. For fuel they use cow-dung and the bush known as *burtse*. Their only timber trees are the scattered and scanty willows and poplars which grow along the water-courses.

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A Trip to Ladakh

000the food which is carried by the sheep is eaten up, then there is no need of the carrier, so it is then eaten, the fat tail being considered a great delicacy. Some of these caravans are three years on the road before they reach their homes. Quite a number of these merchants have been to Mecca, and were returning, wearing the green turban which is the mark of a Mecca "pilgrim who has accomplished the 'haj.'" 346

The first monastery we come to is Mulbe. It is in a most commanding position, for it stands on the top of a rock about five hundred feet high.

778 A short distance before reaching this monastery is
196 a large Buddha, carved on a rock, about thirty feet in
276 height. On our return journey Dr Neve and I came in time to see a very pretty ceremony being performed before it.

There was a sort of maypole erected in front of the figure, decked with coloured paper or rags. Then a troop of thirty children appeared, dressed in bright garments, wearing crowns of flowers, and they were dancing round the pole and singing, reminding one of the maypole dance. Then came a monk, dressed in a white garment like a surplice, with a red fool's-cap on his head. In one hand he carried a Kashmiri fire-pot full of live charcoal and some narcotic mixture of hemp or opium. These fumes he kept inhaling, which made him become very excited. In his right hand he carried a curved sword, which he flourished about in a most dangerous manner. He commenced to dance round the pole, followed by the children. He shouted louder and louder, and twirled about his body faster and faster, while his sword was flashing and slashing about in all directions.

796 A man standing by me, whom I knew, who called him-
276 self a nobleman, told me in awed tones that this holy man

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346 as it is going to fall into the lake and be lost in the ocean
788 of water [*i.e.* be lost in Nirvana]."

346 Monks roam over the country doing this pious carving
788 work for those who will pay them. Merit not only comes
792 to the men who place these stones on the wall, but to all
778 those travellers who pass on the left side of the wall, and
curses on those who pass on the wrong side. Hence there
is no need of a policeman to tell all traffic to keep to the
left; all travellers do it as if mechanically, and heap up to
themselves merit.

Then on the road one continually passes "chortans,"
stone pagodas generally white-washed, and not only on
the road, but dotted about in the fields and up the
mountain-sides. They are of all sizes from three to
forty feet high. They are hollow, and in them one will
often find clay medallions vulgarly called potted lamas,
for they are composed of the ashes of the monks, which
have been stamped with the monastery stamps, not unlike
prettily stamped pats of butter. Some of the stamps are
very decorative, generally with the figure of Buddha in
the centre of a circle, with writing around.

On the tops of the houses and on trees one sees
bunches of flags made of coloured rags on which is
inscribed this same prayer. When the flags flutter in the
breeze this prayer ascends for the good of the individual
who placed these rags to be moved by the wind.

As we pass through a village we see little paper wind-
mills on the roofs which work a prayer wheel inside the
house. This is a metal cylinder crammed full of paper
on which is written hundreds of times this one prayer:
"Om mane padme hun."

788 Along the walls of certain houses and always at the
monasteries are found these cylinders of wood let into
the wall at a convenient height from the ground to allow

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788 passers-by to pat them and make them revolve. In some villages they have huge prayer wheels worked by water, which pray automatically night and day, year in and year out for all the village. Lastly, you meet both men and women walking on the road carrying these wheels of metal, which they keep on the spin by the twist of the wrist, for a lead ball is attached to this cylinder by a metal chain, which adds considerable momentum. Some of these hand prayer wheels are beautifully ornamented with silverwork.

291 The people one meets are most picturesquely dressed.

293 The men and the women wear a long woollen garment
484 generally of red, but often of green or some other colour. The men have a leather girdle into which they stick a regular ironmonger's shop of goods, such as one or two knives, a brass opium pipe, a tinder-box, a metal purse, a long metal pen-box with metal inkpot attached, a whip of three thongs, the handle of which is always highly decorated with metal and paint, a cup for their tea and their porridge, and a bag of flour for their food on their journeys. The food is always most simple. They fill their cup with cold water, and then pour the flour into it and stir it with their first finger, and when it becomes a sort of watery paste they drink it. A most unappetising food it is, and gives them indigestion continually. Most of them also add an ikon to their belt collection. It is an image of Buddha of silver or gold in a casket of some metal, and a pocket Communion set of copper or silver with much ornamentation.

782 The Tibetan Buddhists have a religious service in
177 which they use bread and cider. It is said that this religious service came from China through the Nestorian Christians, for there is a tradition that St Thomas introduced Christianity into China.

CHAPTER XVIII

A TRIP TO LADAKH (*continued*)

792 **L**ET us now visit a monastery. As usual, as we
788 approached Lamauru, we were met by much
574 noise and dust. The monastery band evidently
346 was on the war-path, from the terrific braying and tom-
tomming that greeted us, and the crowd of monastery
dignitaries and village magnates kicked up much dust as
they approached. We were taken round the monastery
by the head ecclesiastic. We climbed the stone stairway
to the monastery, which, as usual, was situated on the
top of a cliff, built on to and into it in such a way that
it was not easy to see where rock ended and the building
commenced. Along the side of the stairway were rows
of prayer wheels let into the wall, which we set spinning
in the orthodox manner. At least I hope we did spin
them the right and not the wrong way. I think we
must have spun them round the right way, for our
journey was prosperous. The chapel was full of inter-
esting objects, and one did not know quite what to look
at, for there seemed to be, and there was, such a crowd
of interesting objects which I had never seen before.
353 The building was like a hall, the roof supported by
778 wooden pillars, with a gallery all round, from which
hung a profusion of silk banners of Chinese design,
chiefly dragons. On one side of the hall was a row of
coloured figures, life-size, of Buddha and sainted lamas,
which were arrayed in rich silks. Before each figure
was a table or altar of very curious design, coloured with

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bright red, green, yellow and gold, carved with dragons
and sacred symbols. 778
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On the tables were metal cups and goblets, and on
each table was a basin of holy water, an oil lamp burning,
the chalice for the "chang" (cider) and paten for the
bread, a "dorje" (a prettily carved brass or silver dumb-
bell-looking article used by the priest during part of the
service), also a little drum often made of a human skull
sawn off at the top to allow for the skin to be stretched.
There were also some goblets made of human skulls, and
a human thigh-bone used as a trumpet. 782
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Down the middle of the chapel are low benches in lines,
end on to the row of figures, on which the monks kneel
facing the altars as they read their sacred books. On
the left side of the chapel are rows of copper beakers
full of chang, from which the monks refresh themselves
when they become sleepy over their much reading. Then
on the left wall are shelves in which their books are
kept. These are long strips of paper or parchment
manuscripts. 346
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There are five chapels kept each day. When any
great person dies the monks are paid to read through
a certain number of their holy books. They each take
so many pages, and read through them aloud, all together,
each one reading something different, so there must be
a fair volume of sound. I do not know if volume of
sound has any value and so adds to the merit of reading
so many thousands of words.

These people have evidently thought out a truly
mechanical way to salvation. When electric power
reaches Ladakh and prayer wheels are worked by motors,
merit will speed up a great deal and Nirvana will be
within reach of all. The chapel needed much cleaning.
There was an overwhelming smell of lamp oil, or burning
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